# PIONEERS OF LIGHT

LEMUEL CALL BARNES
MARY CLARK BARNES
EDWARD M. STEPHENSON

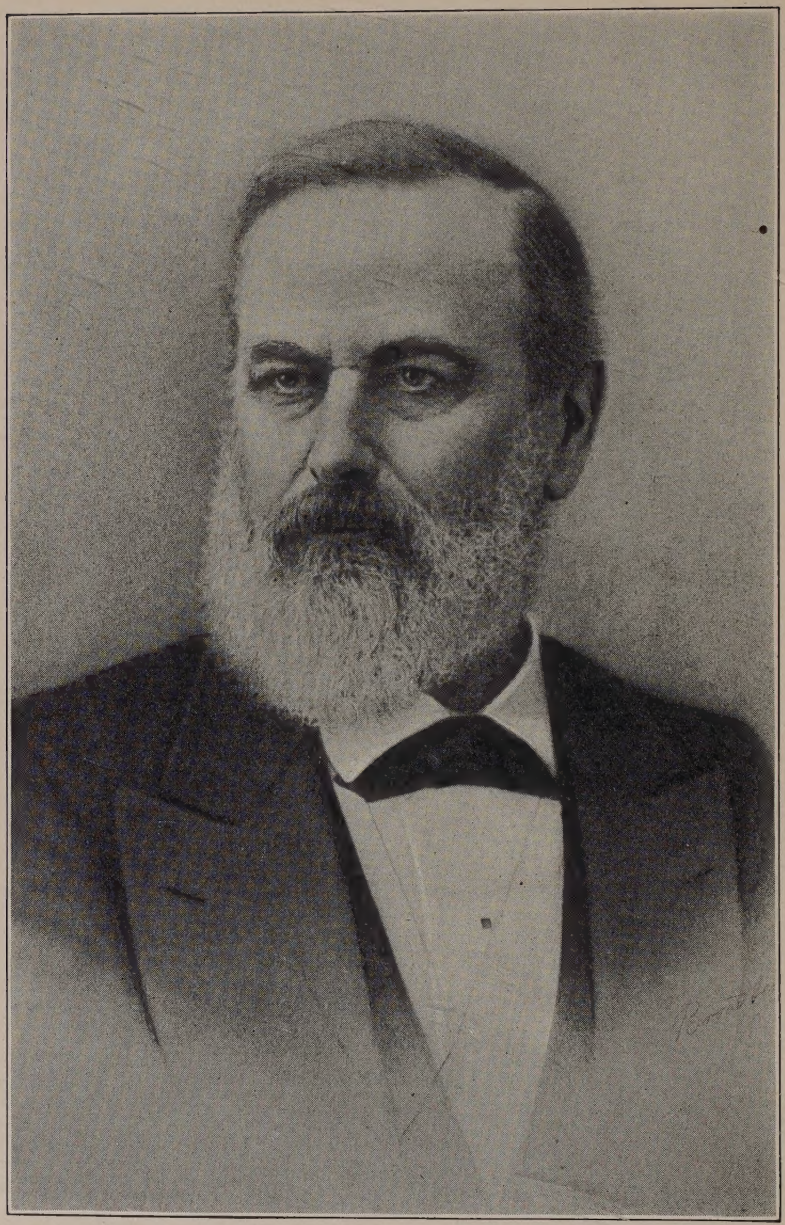
The J. W. Thompson
Library
of
Biblical Literature

Presented By

Sponsored By
Ministerial Association
of
Georgetown College

COOKE MEMORIAL LIBRARY

# PIONEERS OF LIGHT



**BENJAMIN GRIFFITH**
General Secretary, 1857-1893

# PIONEERS OF LIGHT

## The First Century of The American Baptist Publication Society 1824-1924

THE GROWING LIGHT

*By*

LEMUEL CALL BARNES

Author of "Shall Islam Rule Africa," "Two Thousand Years of Missions Before Carey," "Elemental Forces in Home Missions," "Intensive Powers on the Western Slopes," etc.

THE CREATIVE PIONEERS

*By*

MARY CLARK BARNES

Author of "Athanasia," "The New America," "Stories and Songs for Teaching English," "Neighboring New Americans," etc.

APPENDIX

*By*

EDWARD M. STEPHENSON

Twenty-eight years in the Sunday School Work of The American Baptist Publication Society

---

PHILADELPHIA

THE AMERICAN BAPTIST PUBLICATION SOCIETY

BOSTON CHICAGO LOS ANGELES
KANSAS CITY SEATTLE TORONTO

COOKE MEMORIAL LIBRARY

Published by
The General Board of Promotion
of the Northern Baptist Convention
for
The American Baptist Publication Society

Composition and Presswork by
THE JUDSON PRESS
Philadelphia, Pa., U. S. A.

# FOREWORD

THE creative principle of a Christian "Publication" society may well be stated in words of the highest inspiration: "Ye are the LIGHT of the world. A city set on a hill can not be hid. Nor do they light a lamp and put it under the bushel, but on the lamp-stand; and it SHINES to all that are in the house. Thus let your light shine before men, that they may see your good works and glorify your Father who is in heaven." [1]

The development of this Christlike work in its many phases through one hundred years can be briefly summarized. "The way of the righteous is as the clear light, shining more and more, to the noon-day." [1]

Publication is highly specialized and manifold in its mechanisms. But personality is so much the most vital element that the story is told in two parts, The Growing Light and the Creative Pioneers. For ready reference the Appendix is the most important part of the volume.

As time goes on, centuries passing into millenniums, the story will become more and more interesting because so much of it is told in the very words of the creators of the history. It is written from the sources. But attempt is made to have it at the same time clear by analysis and vital by genetic treatment.

[1] Matt. 5 : 14-16; Prov. 4 : 18. Scripture quotations in the present volume are appropriately from the Society's own "Improved Edition" of 1912.

# CONTENTS

## PART I

## THE GROWING LIGHT


CHAPTER PAGE

Introduction, Originative Atmosphere Electric ..... 1-17
1. An Era of Scientific Progress ..... 3
2. Democracy Deepening ..... 4
3. Education Widening ..... 6
4. Philanthropy at a High Tide ..... 9
5. Organization in the Air ..... 10
6. Sympathies Inclusive ..... 12
7. Clarion Voices from India ..... 12
8. Strong Call of Western Indians ..... 14
9. Mighty Appeal of Pioneers ..... 15
10. Optimism Ascendant ..... 16


### DIVISION ONE

### GROWING SUPPLIES OF LIGHT


I. In the Beginning, Tracts ..... 18-33
11. A Nominal Beginning ..... 18
12. Our Own Forerunner ..... 19
13. Story of Origin ..... 22
14. Other Original Stories ..... 27
15. First Publication ..... 28
16. First Catalog ..... 30
17. A Modern Instance ..... 31
18. "Small Arms" ..... 32
19. Continual Growth ..... 33

II. Books and Hymn-books ..... 34-43
20. Our Biblia ..... 34
21. Dealing in Books ..... 35
22. Creating Books ..... 35
23. Sets of Classics ..... 37
24. History and Biography ..... 39
25. Theology and Fiction ..... 39
26. Hymn-books ..... 41
27. Authorship and Editing ..... 42

# CONTENTS


| CHAPTER | | PAGE |
|---|---|---|
| III. | Periodicals, Handbooks, and History | 44-61 |
| | 28. The Pleiades | 44 |
| | 29. Our Many-named | 45 |
| | 30. The Young Reaper | 46 |
| | 31. Great Journals | 46 |
| | 32. The Milky Way | 48 |
| | 33. Bonds of Unity | 48 |
| | 34. Denominational Dimensions | 50 |
| | 35. Distinctive Message | 53 |
| | 36. Confessions of Faith | 56 |
| | 37. Historical Department | 57 |
| | 38. Historical Society | 60 |
| IV. | The Book of Books | 62-80 |
| | 39. Creators of the Great Bible Societies | 62 |
| | 40. Protest Against Narrowness | 64 |
| | 41. American and Foreign Bible Society | 67 |
| | 42. The American Bible Union | 69 |
| | 43. Consolidation | 73 |
| | 44. Activity | 76 |
| | 45. An Improved Edition | 77 |
| | 46. Expositions | 79 |
| | DIVISION TWO | |
| | GROWING TRANSMISSIONS OF LIGHT | |
| V. | Colportage | 81-95 |
| | 47. Personal Portage | 81 |
| | 48. Sundry Methods | 82 |
| | 49. Commissioned Men | 84 |
| | 50. Employed Men | 86 |
| | 51. Essential Pioneering | 88 |
| | 52. In Polyglot Cities | 92 |
| | 53. Carrying On | 94 |
| VI. | Conveyances | 96-111 |
| | 54. Pack-baskets and Hand-bags | 96 |
| | 55. Saddle-bags and One-horse Wagons | 97 |
| | 56. Model Colportage Wagons | 98 |
| | 57. Automobiles | 100 |
| | 58. Gospel Cruisers | 102 |
| | 59. Chapel Cars | 104 |
| | 60. Auto Chapel Cars | 109 |
| | 61. What Next? | 111 |

# CONTENTS


CHAPTER PAGE

VII. Sunday Schools ..... 112-149
62. Adopting this New Notion ..... 112
63. Attempted Expansion ..... 116
64. Sunday School Books and Libraries ..... 120
65. An Original Source ..... 123
66. The Massachusetts Sabbath School Union ..... 125
67. The New England Sabbath School Union ..... 127
68. The Growing Tributary ..... 129
69. Union Consummated ..... 131
70. A New Day Spokesman ..... 133
71. Sunday-school Missionaries ..... 135
72. Helps and Uniform Lessons ..... 137
73. Graded Lessons ..... 140
74. High Tension Transmission ..... 142

VIII. Enlarging Religious Education ..... 150-175
75. Improvement of the Sunday School ..... 150
76. Teacher-training ..... 151
77. A Distinct Department ..... 154
78. Junior Work ..... 155
79. Specific Counsel ..... 156
80. Conventions and Institutes ..... 157
81. Summer Assemblies ..... 158
82. Correspondence Courses ..... 158
83. Staff Culture ..... 160
84. Architectural Uplift ..... 161
85. Standards ..... 162
86. Stewardship Education ..... 164
87. Missionary Education ..... 165
88. Daily Vacation Bible Schools ..... 167
89. Public-school Time Religious Instruction ..... 169
90. Social Service ..... 171


## DIVISION THREE

## GROWING PRODUCTION OF LIGHT


IX. Central Organism ..... 176-199
91. Democratic Constitutions ..... 176
92. Board of Managers ..... 177
93. Executives and Departments ..... 179
94. Standing Committees ..... 181
95. A Double Star ..... 183
96. Headquarters ..... 184

# CONTENTS


CHAPTER PAGE

97. Printing-house ..... 190
98. Income ..... 193
99. Ways and Means ..... 194
100. Endowments ..... 199

X. Field Contacts ..... 200-225
101. Degrees of Membership ..... 200
102. Auxiliaries ..... 201
103. Annual Meetings ..... 202
104. Depositories and Branches ..... 202
105. Agents and Districts ..... 204
106. Early Intersociety Relations ..... 207
107. A Bright Foregleam ..... 208
108. Northern Baptist Convention ..... 210
109. With Our Younger Brother ..... 211
110. With Other Denominations ..... 220

DIVISION FOUR

GROWING SPHERES OF LIGHT

XI. Classes of People ..... 226-236
111. Members and Ministers ..... 226
112. Boys and Girls ..... 229
113. Young People ..... 229
114. People at Large ..... 235

XII. Regions of Earth ..... 237-259
115. Aboriginal America ..... 237
116. The Great Valley ..... 237
117. Western Slopes ..... 240
118. The Sunny South ..... 241
119. The Colored South ..... 245
120. European America ..... 247
121. Canada and Latin America ..... 248
122. Classic Europe ..... 249
123. Germany ..... 249
124. Sweden ..... 253
125. West Africa ..... 254
126. South Africa ..... 255
127. Burma ..... 256
128. China ..... 257
129. The Seven Seas ..... 258

Summary ..... 260-263

# CONTENTS

## PART II

## CREATIVE PIONEERS


CHAPTER PAGE

I. Founders ..... 267-288
1. Luther Rice ..... 267
2. William Staughton ..... 280
3. Irah Chase ..... 282
4. John S. Meehan ..... 284
5. Obadiah B. Brown ..... 285
6. George Wood ..... 285
7. James D. Knowles ..... 285
8. Samuel Cornelius ..... 286
9. Baron Stow ..... 286
10. Noah Davis ..... 287

II. Builders ..... 289-302
11. Ira M. Allen ..... 289
12. Benjamin R. Loxley ..... 290
13. Morgan J. Rhees ..... 290
14. John Mason Peck ..... 291
15. Thomas S. Malcom ..... 297
16. Kendall Brooks ..... 298
17. Heman Lincoln ..... 299
18. William Shadrach ..... 299
19. John Newton Brown ..... 301

III. Reconstructors ..... 303-318
20. Benjamin Griffith ..... 303
21. John Price Crozer ..... 310
22. William Bucknell ..... 313
23. George W. Anderson ..... 314
24. Philip L. Jones ..... 315
25. Charles H. Banes ..... 316
26. Adoniram Judson Rowland ..... 316

IV. Extension Workmen ..... 319-348
27. S. W. Marston ..... 319
28. Warren Randolph ..... 320
29. George J. Johnson ..... 321
30. C. C. Bitting ..... 322
31. D. C. Hughes ..... 323
32. Spencer H. Cone ..... 323

# CONTENTS


CHAPTER PAGE

33. William Colgate ..... 324
34. Robert Gillen Seymour ..... 327
35. Charles H. Spalding ..... 328
36. Boston W. Smith ..... 328
37. David P. Ward ..... 329
38. E. B. Edmunds ..... 329
39. Charles Rhoads ..... 329
40. E. M. Stephenson ..... 330
41. Wilbert R. Howell ..... 330
42. George L. White ..... 330
43. Henry Stevenson Washburn ..... 331
44. Mrs. M. G. Kennedy ..... 332
45. Miss May F. McKean ..... 332
46. Poindexter S. Henson ..... 332
47. Henry G. Weston ..... 333
48. Christopher Rubey Blackall ..... 336
49. Howard Malcom ..... 338
50. Joseph H. Kennard ..... 339
51. William T. Brantly ..... 340
52. James L. Howard ..... 340
53. Samuel A. Crozer ..... 341
54. William Howard Doane ..... 342
55. W. G. Brimson ..... 342
56. Frank H. Robinson ..... 343
57. Ernest Leigh Tustin ..... 343
58. Jacob Garrett Walker ..... 344
59. William Williams Keen ..... 345
60. Harry S. Hopper ..... 346
61. Veterans of the Service ..... 347

V. On the Century Divide ..... 349-355
62. Unrecorded Friends ..... 349
63. Leading Women ..... 350
64. Pioneers of Today ..... 351


## APPENDIX


The Corporate Titles of the Society ..... 359
Constitution of the Baptist General Tract Society ..... 361
Constitution of the American Baptist Publication and Sunday School Society ..... 363
Constitution of The American Baptist Publication Society as Adopted in 1845 ..... 365

# CONTENTS


PAGE

Constitution of The American Baptist Publication Society as Amended in 1855 ..... 367
Constitution of The American Baptist Publication Society as Amended in 1889 ..... 369
By-laws of The American Baptist Publication Society Adopted at Chicago, May 11, 1910, with Amendments Adopted in 1914 and 1919 ..... 371
Charter—An Act to Incorporate The American Baptist Publication Society and Supplements thereto ..... 374
By-laws of the Board of Managers of the Baptist General Tract Society as Published in 1836 ..... 377
By-laws of the Board of Managers of The American Baptist Publication Society as Published in 1859 ..... 380
By-laws of the Board as Adopted in 1871 ..... 383
New Articles Added to the By-laws of 1871 ..... 385
By-laws of the Board of Managers of The American Baptist Publication Society Adopted in 1919 with Amendments up to 1924 ..... 388
Officers, Members of the Board, and Officers of the Board ..... 399
Headquarters of the Society in the One Hundred Years ..... 409
The Dates and Places of Holding Annual Meetings of the Society ..... 410
Summaries of Achievements and Statistics ..... 413
Annals of the Golden Century ..... 415
A Summary of Eighty Years' Service ..... 428
A Chart Showing the Distribution of Workers for Eighty Years. 429
A Chart Exhibiting Total Issues ..... 430
Receipts ..... 430
Grants Made ..... 431
Gross Assets of the Society by Decades ..... 432
"The Chariots of the Lord" ..... 433
Baptist Churches in the United States ..... 435
Bibliography ..... 437
Index ..... 441

# LIST OF ILLUSTRATIONS


OPPOSITE PAGE

*Benjamin Griffith, General Secretary, 1857-1893*.....*Frontispiece*
*Editorial on "Baptist General Tract Society" in "The Columbian Star," February 14, 1824* ..... 8
*Article in "The Columbian Star" Showing the General Tract Society Was Advocated in View of Unmet Needs* ..... 12
*Original Account of the Organization of The Baptist General Tract Society* ..... 16
*Birthplace of the Society and Home of "The Columbian Star," No. 923 and No. 925 E Street, N. W., Washington, D. C.* ..... 22
*Cover-page of "The Latter Day Luminary," February, 1824* ..... 30
*Portion of First Page of "The Columbian Star," February 14, 1824*.. 44
*First Page of "The Baptist Tract Magazine," January, 1829* ..... 48
*Title-page, and Opening of John's Gospel, in the Russian Bible* ..... 76
*Rev. Amos Robinson, Colporter-Missionary for Many Years in the Imperial Valley, California* ..... 82
*Colporter Explaining the Way of Life to a Group of Men in Pioneer Country* ..... 88
*A Baptism by a Colporter-Missionary in an Ancient Aztec Reservoir in Southwestern Colorado* ..... 94
*The First Colportage Wagon, Jackson, Mich., E. M. Stephenson, Sunday-school Missionary, in Charge* ..... 98
*The First Colportage Automobile Equipment Sent Out by The American Baptist Publication Society—Colporter D. B. Ward Carrying His Books in His Hand* ..... 100
*The "J. Lewis Crozer," Missionary Cruiser in the Netherlands of California* ..... 104
*A Group of Converts in Connection with Chapel-Car Meetings at Petaluma, California* ..... 108
*Chapel Car Auto No. 1, "Crawford Memorial"* ..... 110
*Letter from I. M. Allen to Jesse L. Holman, Advocating a Baptist Sunday School Union* ..... 116
*Cover-page of "The Sabbath-school Gleaner," September, 1841* ..... 120
*Warren Randolph, D. D., Sunday School Secretary, 1871-1877* ..... 136
*Christopher Rubey Blackall, D. D., In Rome, at Age of Seventy* ..... 142
*Daily Vacation Bible School at Coeur d'Alene, Idaho* ..... 160
*Vacation Bible School in Long Beach, California* ..... 168
*Headquarters of the Society at 530 Arch Street, Philadelphia* ..... 184
*The Society's First Building at 1420 Chestnut Street, Philadelphia*... 190
*The Crozer Building, Philadelphia* ..... 196

# LIST OF ILLUSTRATIONS


OPPOSITE PAGE

*The Roger Williams Building* ..... 200
*The Judson Press Building* ..... 208
*Corner of the Composing-room, The Judson Press Building* ..... 212
*Shipping Department, The Judson Press Building* ..... 216
*Stitching Department, The Judson Press Building* ..... 220
*Officers and Workers of the Society Who Bequeathed Sons to Continue the Work* ..... 228
*Officers and Workers of the Society Who Bequeathed Sons to Continue the Work (continued)* ..... 240
*Luther Rice, Pioneer in Organization and Education* ..... 268
*Page from Journal of Luther Rice, Showing Receipts and Expenditures on a Trip from Washington to Philadelphia in 1820* ..... 280
*William Bucknell, Board Member for Forty-nine Years* ..... 314
*Adoniram Judson Rowland, D. D., LL. D., General Secretary, 1895-1917* ..... 318
*William Colgate, Early and Reliable Friend* ..... 324
*Howard Malcolm, D. D., Vice-president, 1851-1854* ..... 338
*Gilbert N. Brink, General Secretary* ..... 340
*William H. Main, Associate General Secretary* ..... 342
*Officers of the Society and Members of the Board in 1924* ..... 344
*Members of the Board in 1924 (continued)* ..... 346
*Members of the Board in 1924 (continued)* ..... 348
*Personnel of the Business Department in 1924* ..... 350
*Personnel of the Business Department in 1924 (continued)* ..... 352
*Personnel of Social Education, Bible and Field, and Religious Education Departments, 1924* ..... 354

# PART I

## THE GROWING LIGHT

By LEMUEL CALL BARNES

# INTRODUCTION

## ORIGINATIVE ATMOSPHERE ELECTRIC

Mental tension was marked in 1824, as it is in 1924. In the genesis of The American Baptist Publication Society cosmic forces were active. "God is light," that is, radiant energy of all kinds. If we are to understand the times our receiving instrument must be "tuned in." The intensity of the atmosphere was marked in several respects. It was actively progressive, deeply democratic, widely educational, and keenly philanthropic.

### 1. An Era of Scientific Progress

In the realm of applied science it was a time when the minds of men were astir with new and wonderful progress. Transportation was undergoing complete revolution. The rivers and coasts were athrob with new power, steam propelled boats. In 1817 the first transatlantic steam packet line was organized to ply between New York and Liverpool. Miles of canals were transforming internal trade and travel. The epoch-making Erie Canal was nearing completion. Writing by shorthand had just been invented. In the healing art "water cure" and homeopathy were performing their first miracles. In physical illumination, according to the judgment of Alfred Russell Wallace, the recent invention of the friction-match was the most tremendous advance since the first prehistoric flint spark. Even greater was the Argand lamp. Greeks and Romans created beautiful bronze and silver lamps as light-holders, but the principle of illumination was unchanged from the rudest primitive times till the strong, steady light of an "Argand burner" came into wide use one hundred years ago.

For the first time there was adequate light for evening reading and other night work.

### 2. Democracy Deepening

In the spread of popular political enlightenment the hour was still more marked. With all the preceding talk about men being free and equal, actual government in the United States had been in the hands of a landed and cultured aristocracy. In 1824, John Quincy Adams was elected President by the House of Representatives. His favorite phrase was "the rule of the people." But even he was counted by the rising democracy "an aristocrat." The candidate who had received the largest number of electoral votes was Andrew Jackson, who at the next presidential election was chosen President by an overwhelming majority. He stood for the enthronement of the common people. Between the agitation for political democracy in 1824 and for industrial democracy in 1924, runs the first century of the diffusion of popular light by The American Baptist Publication Society. Its work has been one stream of radiance out of traditional darkness into the new day when the sun is to shine upon all mankind alike. Few people now are aware of the tremendous revolution which was going on in the first quarter of the nineteenth century. It was far deeper politically than the so-called "Revolution" in the last quarter of the previous century. When our republic was formed less than one-third of the entire adult white male population was given the ballot. But every State admitted after 1812 provided for manhood suffrage.

Before 1828 every State north of Virginia with the exception of Rhode Island had either achieved manhood suffrage or had lowered the restrictions on voting to such an extent that practically every white male, not a pauper, who had established his residence in a community, was entitled to vote.

The democratization of light at the end of the first quarter of the nineteenth century was at a pitch of unparalleled in-

tensity not alone in the United States; it was at the most conspicuous turn of democratic history on the whole Western Hemisphere. It was the moment when in every country south of us the Old-World autocracies were being displaced by New-World democracies. The popular upheaval had been going on for several years. It was precisely in 1824 that our Congress by overwhelming majority recognized the new republics of New Granada, Buenos Aires, Chili, and Peru. We were first to do it. England soon followed. President Monroe had announced his famous doctrine the year before. It was in 1822 that the patriots San Martin and Bolivar met at Guayaquil, after their marvelous victories in different regions, to dispose of the destinies of South America. In Central America the various republics, having thrown off the Spanish yoke, formed a federation. In one of them, El Salvador, the junta passed a resolution in 1824 favoring annexation by the United States in case the imperial troops of Mexico should invade Central America. But Emperor Iturbide of Mexico was himself deposed and banished. On returning he was executed and a republic established. The atmosphere of the whole New World was surcharged with the popularizing of power.

The Old World was tingling with it, too. The liberation of the Greeks from the thraldom of the Turks was the supreme topic of thought and feeling in Europe and Western Asia. Lord Byron was giving it lyric thrills. He put a Greek national anthem into spirited English:

> Sons of the Greeks, arise!
> The glorious hour shines forth,
> And, worthy of such ties,
> Display who gave us worth.

One of the founders of the Publication Society, Baron Stow, in a Fourth of July oration, 1825, tells how this country was electrified by the current accounts concerning the land of classic tragedy:

The cause of the suffering Greeks has been recently a subject of general and deep-felt interest. From the Morea the notes of unmerited distress broke on our shores, and instead of dying away in neglected murmurs, sent an electric thrill of sympathy from one extremity of our Union to the other. Their appeals were heard—their cause was pleaded, and supplies were sent to alleviate their woes and cheer them on to victory.

### 3. Education Widening

In the realm of education the democratic diffusion of light was at white heat. In New England famous beginnings had been made in early colonial days in common school as well as in higher education. In Virginia and elsewhere at first the upper classes only were provided for. In some sections nothing else was wanted. Governor Berkeley as late as 1671 thanked God that

there are no free schools nor printing, and I hope we shall not have them this hundred years; for learning has brought disobedience, and heresy and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both.

In the most favored regions, even, a great sag in popular education had taken place. But it was in 1819 that Horace Mann was graduated from Brown. He had earned his way through college by teaching school and knew the desperate condition of the system or lack of system. He became the foremost apostle of a new educational day in Massachusetts, and in fact throughout the country. We have not space even to list the States which passed laws establishing systems of common-school education in the twenties of the nineteenth century. Mr. Thomas Jefferson, who lived until 1826, repeatedly urged, and made it the guiding idea of his later years, that

the diffusion of light and education are the resources most to be relied on for ameliorating the condition, promoting the virtue, and advancing the happiness of man.

It was the hour when the enlightenment of the people at large was pulsating in the atmosphere as never before on this planet.

The American Baptist Publication Society was an incarnation of that spirit. In the broad sense of the word educational, the entire work of the Society is educational. As its life has developed through the century it has come to major more and more in education in specific senses, while unfailingly emphasizing Bible, chapel-car, and colportage work. Baptists had possessed a college in Rhode Island sixty years, one in New York five years, and one in Maine four years. They rejoiced also in the fact that one of their faith had made the largest contribution to Harvard. The American Baptist Magazine in 1823 had given a brief "Memoir of Mr. Thomas Hollis" in which it quoted Benjamin Wadsworth, President of Harvard, 1725-1737, as saying:

> The late Thomas Hollis, esq., of London, merchant, now gone to his everlasting rest, did in his donations to our college far exceed any other of its benefactors.

The matrix of the Publication Society was Columbian College. The call for the meeting to organize it was made in the college paper "The Columbian Star." The chairman of the meeting organizing it was Doctor Staughton, President of the College. The constitution adopted was drafted by Professor Knowles of the college. The letter to Professor Knowles which led to the organization had been written by a pastor, Noah Davis, who had been a chum of Knowles when they entered that College. The treasurer of the Society was Luther Rice, the founder and the treasurer of Columbian College. It is necessary to get the story of the beginning of that whole educational project in mind in order to understand the dynamic forces which brought the Society into being. President Washington had repeatedly urged upon Congress the need of a college at the capital. In his last appeal, near the close of his second term, he said,

> Its desirableness has so constantly increased with every new view that I have taken of the subject that I cannot omit the opportunity of, once for all, recalling your attention to it.

Washington donated for the purpose fifty shares of the Potomac Company which were valued at $22,200. But after his death they became valueless by the failure of the company. Presidents Jefferson and Madison also urged the undertaking. But it was not initiated until the returned missionary Luther Rice called upon his recently organized General Convention of Baptists in the United States to found it. He secured a site of forty-seven acres (between Fourteenth and Fifteenth Streets extending about one-half mile northward from Boundary Street) costing $7,000. A charter was obtained by act of Congress approved by President Monroe. A noble breadth of view was embodied in this provision:

> Persons of every religious denomination shall be capable of being elected as trustees; nor shall any person either as President, professor, tutor, or pupil, be refused admittance into said college, or be denied any of its privileges, or advantages thereof for or on account of his sentiments in matters of religion.

The records of the Columbia Historical Society (Vol. 19) enable us fairly to feel the high tension of the educational atmosphere in which our Society for the diffusion of light originated. Enter for a moment two scenes, the formal opening of the college and its first Commencement. On January 9, 1822,

> at ten o'clock A. M. the procession formed at the house of Professor Chase and moved to the College Chapel. The solemnities were introduced by prayer by the Rev. Burgess Allison, D. D., then Chaplain of Congress, one of the vice-presidents of the General (Baptist) Convention; the president of the body, the Rev. Robert Semple of Virginia, not having been able to attend. The act of incorporation passed at the last session of the Congress was read, and from the records of the trustees the elections respectively of the members of the faculty. The Rev. Obadiah B. Brown, President of the Board of Trustees, then rose and addressed the President of the College, the Rev. William Staughton, in a few but very appropriate observations, presented him with the keys of the edifice and invested him with the prerogatives of his office.
>
> The first Commencement of Columbian College was held on the

15th of December, 1824, the President of the United States, the Secretaries of State, of War, and of the Navy, and leading members of both houses of Congress being present. General Lafayette of Revolutionary fame, then on his visit to the United States, was present at these exercises. At a later hour a formal address of welcome was made to General Lafayette by the President of the College, after which the General and his suite, with the Secretary of State, the Hon. John Quincy Adams, the Secretary for War, the Hon. John C. Calhoun, and the Speaker of the House of Representatives, the Hon. Henry Clay, together with other distinguished citizens, dined with the Board of Trustees, among whom was Postmaster General Meigs, and the members of the faculty of the College at the house of President Staughton.

### 4. Philanthropy at a High Tide

In the realm of philanthropy it was a time of high tide. Previous generations of Christians in America, with a few brilliant exceptions like Roger Williams, had concentrated their energies on the way of salvation for themselves and their own immediate circles. But the " haystack band " at the new college in the Berkshire Hills had now started a movement which expanded into effort for all the world. In the homeland the first quarter of the nineteenth century was a time of wide expansion of population. In 1800 more than two-thirds of all the people in the United States lived within fifty miles of tide-water. By 1825 Ohio had become the fifth State in the Union in population. By 1830 the new States west of the Alleghenies were giving a new character to the life of the nation. The frontiers were rapidly advancing. The Congregationalists sent Adoniram Judson, Sr., into the wilderness of Vermont at an earlier day and his home-mission experiences fired the imagination of his son. The Triennial Convention of Baptists organized by Luther Rice to sustain the young Judson in Burma also sent in 1817 John Mason Peck into the Mississippi Valley to found churches, schools, and a college there. By the end of the first quarter of the nineteenth century nearly every State had organized a missionary society commonly called a State Convention. In the realm of purpose

to reach with the gospel every man, both at home and abroad, the atmosphere was electric as never before.

To get a vivid conception of this, one needs only to read "The American Baptist Magazine and Missionary Intelligencer" for those days. Its title was accurately descriptive. The Publication Society was born at the beginning of 1824 in a highly enlightened circle of Baptists. We positively know what they were thinking about, in fact we hear them thinking aloud, as we read the 232 pages of their Magazine for 1823. The impression is redoubled if we read the volumes of other years about that time and of other Baptist periodicals, the "Columbian Star," the "Latter Day Luminary," and the "Watchman." The table of contents of the Magazine for 1823 would serve well as an index of the denominational mind. Take time for a few items.

### 5. Organization in the Air

Organization was in the air. The principle having been adopted in forming the Philadelphia Association in 1707 and slowly propagated by forming the Warren Association in 1767 and others later, and then the Massachusetts Baptist Missionary Society in 1802, had been nationalized by creating in 1814 the General Convention of Baptists in the United States. It is almost amusing to us that the trustees of Columbian College in their annual report (1833) to the Convention refer to the latter (nine years old) as "that venerable body."

> On the return of the triennial assembly of that venerable body, under whose auspices this institution has received existence, and to whose fostering hand it looks with filial confidence for future countenance and enlargement, it is no less grateful to our feelings than consonant with a sense of duty, to present a report of its present state.

It was indeed "venerable" in significance if not in years. This very year a committee of the venerable body is appointed relative to State Conventions and reports that they

entertain a high sense of the important tendencies of State Conventions. Difficulties have existed, which are now passing away. Brethren, in various parts of the country, are convinced of the value of the measure, and in several States, Conventions of this character have been formed. The apprehensions which have been felt, are found to have been ill-founded. Being entirely voluntary, the formation of State Conventions cannot interfere with the rights of the churches; while it will bring together the wisdom, piety, and talent of the denomination, and give a highly desirable concert and energy to their proceedings.

Three months after the organization of the Publication Society in Washington the Baptist Missionary Society of Massachusetts in the course of its annual report praises the spirit of combined effort that was prevailing:

That which distinguishes the present from past ages, is not the existence of a spirit of benevolence, but the form in which that benevolence is brought to operate on a world lying in wickedness. In other times, what was done was chiefly the result of individual exertion. . . But it is our happiness to live at a period when Christians combine their efforts for the attainment of pious and benevolent objects. They now are convinced that union is strength; and the fear that some possible evil may hereafter arise from associations of the wise and good, is not allowed to paralyze their exertions, and thus render them comparatively useless. Conscious of the integrity of their own motives, they are willing to believe that others are upright; and therefore go forward, confiding in each other, and in God. . . We rejoice in the multiplication and prosperity of Societies, which are intended to promote the present and eternal welfare of men. They are ominous of the rich and immense blessing which shall be enjoyed by future generations.

There is a series of articles in that Baptist thesaurus, the Magazine (1823-24), on the problem of denominational organization, by an anonymous writer who signs his "letters" on the subject "Backus." (A thousand years hence a student might be speculating about "the second Backus." At the time no one could misunderstand. The distinguished Isaac Backus had been dead seventeen years and the to-be-distinguished Jay S. Backus was only thirteen years old.)

### 6. Sympathies Inclusive

The Magazine in 1823 gives excellent reports of the work of the Hamilton Baptist Missionary Society, the Baptist Education Society of New York, Baptist Missionary Convention of New York, The Massachusetts Baptist Education Society, The Massachusetts Baptist Charitable Society (forerunner of the M. & M. B. B.), The Massachusetts Evangelical Tract Society, The English Baptist Missionary Society, and the Bengal Christian School Society. This Baptist Magazine of one hundred years ago gives sympathetic accounts of the work of the English Church Missionary Society and of the American Board of Commissioners, beginning its account of the latter's annual report with these brotherly words:

> This document is one of the noblest testimonials to the Christian zeal of the American churches that has ever appeared. We have read it with unmingled satisfaction, and, we hope, with devout thankfulness for the success of our Congregational brethren. [The very brethren who but ten years before in sectarian haste had called Judson a liar.]

It also warmly reports and endorses interdenominational organizations, The United Foreign Mission Society of New York, The American Society for Ameliorating the Condition of the Jews, The New Orleans Bethel Union, the American Bible Society, and the British and Foreign Society. Their sons at the end of the first quarter of the twentieth century must stretch themselves mightily to maintain the breadth of view exhibited by the Baptist fathers at the end of the first quarter of the nineteenth century.

### 7. Clarion Voices from India

The most electrifying discharges in the luminous atmosphere of the Publication Society's birth-year, are disclosed in the many pages of the Magazine devoted to letters and journals of the pioneer kingdom-builders themselves. William Carey was still active, though reaching the end of his marvelous

# THE STAR.

## WASHINGTON CITY,

*SATURDAY, FEBRUARY* 21, 1824.


For the Columbian Star.

BAPTIST TRACT SOCIETY,

MR. EDITOR,

My attention was seriously arrested by your suggestions in the last number of the Star, relative to the formation of a Baptist Tract Society. The subject may be somewhat novel to our denomination, but cannot fail to meet the decided approbation of all who wish well to the interests of Christianity.

The American formerly the New-England, Tract Society, has been signally blest in its laudable efforts; and its prospects of extended usefulness are highly encouraging.

The pious and devoted agent of that valuable Institution is unwearied in his labours to increase its funds, and to give an extensive circulation to the million heralds of truth, which by these funds are furnished. This Society has, according to the last Report, 92 Depositories; 67 of which are east and north of Pennsylvania. The large states, Virginia, Kentucky and South Carolina, in which the Baptists are exceedingly numerous, contain but six Depositories. The states, Ohio, Indiana and Illinois, contain none. It may be truly said, that nearly all the Baptist population south of the Potomac and west of New-York are wholly destitute of Evangelical Tracts. Many have not heard that there is such an association as a Tract Society—others are prevented from purchasing and circulating Tracts, by their distance from the general or subordinate Depositories.

It is unnecessary to use any argument to prove the usefulness of Tracts. Containing nothing sectarian, they convey in a cheap form and in a plain style, the great truths which are revealed in that gospel, "worthy of all acceptation." In the accounts of revivals, we see numerous instances, where a tract of six or eight pages was made the happy instrument of introducing the solemn realities of religion to some poor sinner. The most vicious and abandoned outcasts of society have frequently been led, by reading a tract, to think on their ways, and return to God. If the circulation of Tracts, then, be an efficient means of doing good, who would refuse to engage in the work? The eastern states can be amply supplied by their numerous societies,—but how shall the wants of the southern and western states be gratified? Where shall the work begin? Who will go forward? Let a Society be soon formed in this city to make a commencement—Let a few numbers of evangelical tracts be immediately published—Let agents be appointed in different places in the neighbouring states, who shall form auxiliary Societies and collect funds for publishing more tracts. The expense will be trifling compared with the probable good which must be the unavoidable result, if the concerns of the society should be rightly conducted.

If it be suggested that the formation of a Society here will have a tendency to limit and injure the influence of the American Society—We may answer that the contrary will be the probable effect. The liberal and enlightened men who compose that large Society, cannot look with a jealous eye on any effort to extend the knowledge of Christ among the destitute. If their Tracts do not find their way into our denomination, it is time that we should do something to effect what they do not. It is time for the Baptists to show themselves equal to other denominations in evangelical effort. And, Sir, as numbers of respectable gentlemen are ready to co-operate in the good work, permit me to hope that a Tract Society will soon be set in operation, under the direction of judicious men, and governed by such regulations as shall foretoken good to thousands.

O.

ARTICLE IN "THE COLUMBIAN STAR"

Showing the General Tract Society Was Advocated in View of Unmet Needs

career, which paralleled that of Napoleon in time and contrasted with it so completely in abiding constructive power. Ward, "the finished (missionary) printer," passed on, and Marshman joined Carey in conducting the memorial service of their great third. Our own Colman and Hough were stirring American blood with letters from Burma. Ann Hasseltine Judson was in this country. The Board of the Triennial Convention could report, "The health of Mrs. Judson is improving," and the Committee on the Burman Mission

further state, that they had an interview with Mrs. Judson, and had requested her to communicate her views in writing. Mrs. Judson tenders the thanks of Mr. Judson and herself, for the kindness which they have ever experienced from the Convention; and advises prompt measures for the increase and support of the mission. The Committee state, that Mrs. Judson, in conjunction with Dr. Judson, offers the copyright of the History of the Burman Mission for the gratuitous acceptance of the Convention. (This offer was accepted, and thanks were voted.) They mention with approbation the formation of Judson Societies.

Adoniram Judson in Rangoon was completing his translation of the New Testament into Burmese. The Committee recommended that he "be instructed to have two thousand copies immediately printed; and that the aid of the American Bible Society of Massachusetts be solicited." Did space permit, it would be pertinent concerning the Atmosphere Electric to quote every one of the continuous eleven pages giving Doctor Judson's own account of his second visit to Ava and repeated interviews with the Emperor and his councilors. The visit was brought about by an imperial command that our medical missionary Doctor Price take up his abode at the capital. Doctor Price's description of the curiosity of the Emperor and his attendants is fascinating. Doctor Judson as interpreter found opportunities of presenting Christ and securing toleration. The outlook was inspiring to the last degree. But for war intervening and the tragic experiences of Adoniram and Ann at Ava the next year the stimulating hopes of this year

might have come to wonderful realization. The most heroic scenes in Christian history were pending.

### 8. Strong Call of Western Indians

The missionaries of the Triennial Convention in the homeland also were beginning to put into the pages of the Magazine their stories of adventure for Christ. Isaac McCoy became one of the greatest factors in work for American Indians that Protestantism has ever produced. In sixteen years he visited Washington thirteen times from Michigan and the Indian Territory, interviewed three Presidents of the United States, committees of the House and the Senate, and various cabinet officers. One result was the creation of the Indian Territory, officially ascribed to his efforts. His first visit to Washington was made at the very time the Columbian College group was forming. Doctor Staughton had not yet removed from his Philadelphian pastorate to the College presidency. But he was Corresponding Secretary of the Triennial Convention, and was visiting Washington for the opening of the Columbian College (previously described) and the holding of a Convention Board meeting. McCoy was a missionary of the Convention on that illustrious occasion.

> The Board very cordially acquiesced in the missionary's plans which contemplated three missionary stations—one each among the Putawatomies, the Ottawas, and the Miamis. It vested him with authority to select missionaries and assistants, to employ collecting agents, and to obtain aid from the public and the Government; also authorized him to leave Fort Wayne whenever he deemed it expedient to do so, and advised him to lay his plans before the Secretary of War, with a view to aid from Government; appointing some of its members to accompany him in so doing. A call was made upon the Secretary, John C. Calhoun, who received him kindly, and favorably responded to his requests, though careful to regard the treaty and the laws.

This work for the heathen (heathmen) of America, therefore, came in the person of Isaac McCoy into the immediate circle in which the Publication Society was being gestated. When

therefore they read the following in the Magazine of July, 1823, they knew what it meant:

> Our settlement is one hundred miles from a white family, and nearly two hundred from anything like a settled country, south of the river St. Joseph, twenty-five miles from its mouth, at Lake Michigan. Our school was opened on the twenty-sixth of January. We have thirty-six Indian scholars actually here; several are absent, whom we expect here shortly, and many more are expected, as soon as the season will admit of their traveling.

They remembered his twenty-seven days on horseback through forests and swollen streams from Fort Wayne to Philadelphia. They knew how frail he was in health, and that it had taken another month of grueling travel from Washington back to Fort Wayne, where he had nearly died the year before, then on one hundred miles farther into the wilderness for Christ's sake! The Magazine for 1824 contained the story of the removal, the capsizing of log canoes containing necessary provisions, and the breaking down of the whole missionary family for want of suitable food.

### 9. Mighty Appeal of Pioneers

The pioneer missionary of the Triennial Convention to the scattered settlements of white people in the Mississippi Valley was enduring almost equal hardships. The soul of John M. Peck had been fired by Luther Rice, and he had studied with Doctor Staughton in Philadelphia, and trekked with his family in a one-horse wagon one hundred and twenty-five days from Litchfield, Connecticut, to St. Louis, Missouri. Twenty years later he was to become a general secretary of the Publication Society, after laying foundations of churches, Bible societies, associations, and Shurtleff College, and being a decisive factor in preventing Illinois from becoming a slave State. The founders of our Society had read his letter in the March number of the Magazine, 1823, in which he described the baptism of some Negro slaves whose Catholic mistress



COOKE MEMORIAL LIBRARY

had first to be persuaded that there would be no danger of losing her property by drowning in baptism. He also told of the deep ignorance of some white Baptists in the Illinois frontiers:

> In the interior of the State, about the headwaters of Muddy River, there is an interesting revival. A letter received a few days past, from a ministering brother, the Rev. Mr. Carpenter, states he had baptized thirty-four since my visit in that quarter, which was about the middle of June. Mr. C. is a worthy brother, whose labors appear to be blest. His opportunities of acquiring intelligence have been extremely limited, but upon receiving some reports of Bible societies, and Sabbath schools, with some copies of the Magazine and Luminary, he expressed a high degree of joy. The united efforts to Christianize the world, and the success that has attended, appeared to him vast, amazing! and he immediately declared himself a decided friend of such efforts. No doubt it would appear incredible to our New England brethren to hear there were Christians in America who knew little or nothing about the operations of the present day; but repeated instances have occurred when I have given the first intimation of such things.

It was a vivid discovery of wide-spread ignorance like this which led the philanthropic group centering at Washington to see that the very existence of the church and of the nation required some method for the rapid, inexpensive diffusion of light among the people at large.

### 10. Optimism Ascendant

Then as now two views were taken as to the hopefulness of the religious condition of the country. An article in the September (1823) number of the Magazine (apparently editorial) had put the two in contrast, leaning strongly to the optimistic. It quoted recent writers, one of whom said, "Five-eighths of the people are without any proper religious instruction"; another said, "Such is the state of our nation, more deplorably destitute of religious instruction than any other Christian nation under heaven." But it added with evident satisfaction:

BAPTIST GENERAL TRACT SOCIETY.

On Wednesday evening, Feb. 25, a meeting was held, pursuant to notice, for the purpose of forming a Baptist Tract Society. After prayer, by the Rev. Luther Rice, the Rev. Dr. Staughton was appointed Chairman, and Mr. James D. Knowles, Secretary.

It was then resolved, That a Tract Society be formed. A Constitution was proposed, and after some amendments, was adopted, as follows;

CONSTITUTION.

ART. 1. The name of this Society shall be, "*The Baptist General Tract Society.*" Its sole object shall be to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts.

ART. 2. Any person may become a member of this Society, by paying the sum of one dollar annually. The payment of ten dollars at one time, shall constitute a person a member for life.

ART. 3. There shall be an annual meeting of the Society, on the last Wednesday in February, when the following officers shall be chosen, by ballot, viz.: A President, Vice-President, Agent, Recording Secretary, Treasurer, and a Board of Directors, consisting of the President, Vice-President, Agent, Recording Secretary, and Treasurer, who shall be Directors in consequence of their office, and seven members of the Society. Five Directors shall constitute a quorum for business. The Board shall have power to supply any vacancy that may occur in its own body.

ART. 4. The Directors shall superintend the publication and distribution of such tracts, as they shall approve; the appointment of subordinate agents; the establishment of depositories, the formation of auxiliary societies, &c. They shall hold frequent meetings, under such regulations as they may adopt, in conformity with the general provisions of this Constitution. They shall appoint the place and the hour, for the annual meeting of the Society; and may, if they think proper, make arrangements for an annual sermon, or public addresses, and a collection for the benefit of the Society. The Directors and the Treasurer shall make an annual report of their proceedings.

ART. 5. The Agent shall conduct the correspondence of the Society, and shall carry into effect the measures adopted by the Board of Directors.

ART. 6. The Recording Secretary shall keep a record of the proceedings of the Board of Directors and of the Society. He shall receive all monies, keep a record of them, and pay them over to the Treasurer.

ART. 7. Every member shall be entitled to receive three-fourths of the amount of his subscription in tracts at cost. Auxiliary Societies shall be entitled to the same privilege.

ART. 8. Any person, by paying twenty-five dollars, at one time, shall be a Director for life. The Presidents of Auxiliary Societies shall be, ex officio, members of the Board of Directors.

ART. 9. The President shall call a meeting of the Society, at the request of a majority of the Board of Directors.

ART. 10. Any alterations of this Constitution may be made at an annual meeting, by the concurrence of two-thirds of the members present.

The following officers were then chosen:

Rev. O. B. Brown, *President.*
Rev. John Bryce, *Vice-President.*
Mr. George Wood, *Agent.*
Mr. Isaac G. Hutton, *Recording Sec'y.*
Rev. Luther Rice, *Treasurer.*

Rev. Dr. Staughton,
Samuel W. Lynd,
Messrs. Joseph Gibson,
Joseph Thaw,
Enoch Reynolds,
Reuben Johnson,
James D. Knowles,
} *Directors.*

*Ordered*, That the proceedings of this meeting be published in the Star.

Adjourned. Prayer by Dr. Staughton.

---

BAPTIST GENERAL TRACT SOCIETY.

A letter to the Editor of the Star, from a gentleman in Providence, Rhode-Island, says:

"I have noticed, in the last Columbian Star, an article on the subject of a Baptist Tract Society. It occurred to me at once that such an association would prove important to our denomination, and to the cause of religion in general; for, however we may wish men to become *Baptists*, we wish all to become *evangelical Christians*.—The American Tract Society has been long in operation, and has done immense good to the cause. Another Society in Boston, more immediately under the control of our Baptist friends, has lately been chartered. But these should not prevent the establishment of the one proposed in your paper, to be more central, and to extend its operations more particularly to the southern and western parts of the Union. I think that some assistance may be expected from this quarter."

---

ORIGINAL ACCOUNT OF THE ORGANIZATION
Of the Baptist General Tract Society

Let us now attend to the remarks of an English writer: "Mr. Bristed, who has resided long enough in this country to make a comparative view, maintains, that throughout the United States, pure evangelical religion is much more generally diffused than within the pale of the church establishment in England; that the standard of morals is higher, that the number of religious institutions exceeds, if possible, those of England; and that the principal religious denominations are making conjoined and vigorous efforts to increase the provision of ministers, by the formation of theological seminaries." This same gentleman gives the following estimate of the number of ministers in America:

| | |
|---|---|
| Methodist traveling preachers | 1,000 |
| Methodist local preachers | 4,000 |
| Baptist preachers | 3,000 |
| Congregational preachers | 1,600 |
| Presbyterian | 1,300 |
| Episcopal | 300 |
| All other denominations | 600 |
| Making a total of | 11,800 |

The foregoing are only a few of the live events before the minds of the fathers in 1824. They are enough to show that the spiritual atmosphere was highly charged with the kind of forces which came to focus in the institution of our Publication Society.

# DIVISION ONE

# GROWING SUPPLIES OF LIGHT

## I

## IN THE BEGINNING, TRACTS

The first name of The American Baptist Publication Society was the " Baptist General Tract Society." The original constitution said,

> Its sole object shall be to disseminate evangelical truth and to inculcate sound morals by the distribution of tracts.

It was ten years after organization before it proposed the publication of a " bound volume."

### 11. A Normal Beginning

Such a beginning is normal in the history of literature. The first leaf issued by the Society called attention to the fact that sixty-six religious tracts of various kinds which had appeared during hundreds of years, were finally gathered together to form the Bible. A tract is simply a brief treatise. Wyclif revolutionized the thinking of England with his brief discussions written out by hand and widely distributed. These leaves were for the healing of the nations. One of them came into the hands of John Hus in Bohemia, through his friend Jerome of Prague, a disciple of Wyclif. It brought longed-for light to his soul, thus enkindling another of the great " Reformers before the Reformation," the national hero of Czechoslovakia.

By the time of John Wesley printing made it possible to greatly multiply the dissemination, which he did by his "Society for the Distribution of Tracts among the Poor." In 1799 the "Religious Tract Society of London" began its career. In this country the first endeavor of the kind was the organization of the "Methodist Book Concern" in 1788. Local tract societies, denominational and interdenominational, were formed in many sections of the country. One instance was "The Religious Tract Society of the City of Washington" formed in 1819. In fact tract societies became a favored form of the new philanthropy developing in the first quarter of the nineteenth century. The present "American Tract Society" was not organized until 1825, the year after ours. But various denominations had them earlier—Friends, Unitarians, and Episcopalians, as well as Methodists, Congregationalists, and Baptists.

### 12. Our Own Forerunner

One of the regional organizations was "The Evangelical Tract Society" constituted in Boston in 1811. It was almost entirely in Baptist hands, the Congregationalists organizing one of their own three years later. The Evangelical Tract Society had its headquarters in the famous book-store of the Baptist firm of Lincoln and Edmonds. Its officers were the best-known leaders of our denomination in New England, the trustees including Deacon Levi Farwell and the famous pastors, Joseph Grafton, Daniel Sharp, Lucius Bolles, and Francis Wayland. The officers were: President, Dr. Thomas Baldwin; Secretary, Ensign Lincoln; Treasurer, Heman Lincoln, Esq. This local tract society being the forerunner and prototype of our Baptist General Tract Society must be distinctly in our minds as it was before the minds of our founders on the pages of the Baptist Magazine of 1823. The following sentences are taken from the annual report of the Society in May:

From a conviction, that the religious tracts circulated by this and other Societies, for several years past, have exerted a powerful and beneficial influence on society, in checking error and vice, and in diffusing a knowledge of the great truths and duties of the Christian religion; the Committee have been desirous of exerting an increased activity in this good work. Efforts have been made during the past year, to obtain new and interesting tracts for publication, and a number have been selected. Twenty-one numbers have been printed, six thousand copies of each, making in the whole, 126,000. . . It affords the Committee much pleasure to learn, that numerous Auxiliary Societies have been organized in our churches, and that others are constantly forming . . . It is earnestly recommended to ministers and friends, to use their efforts in organizing new Auxiliary Societies, that each church may supply its own neighborhood with these vehicles of truth, and that Sabbath schools may be furnished with an ample supply.

The following is from the account of the meeting of the Boston Baptist Association in September:

The Evangelical Tract Society was constituted in Boston, in 1811, and for several years published and gratuitously distributed many thousand tracts annually; but in 1822 its constitution was altered so as to become principally a publishing society. A new series of tracts has recently been commenced, and about thirty numbers published, which are sold at one mill a page, from which ten per cent. is deducted, to all Tract Societies and Life Members. One dollar a year constitutes a member of the Society, and ten dollars a life member; and each contributor is entitled to draw out half his contribution in Tracts. **Voted,** That the Association recommend the Evangelical Tract Society to the patronage of the Churches, by becoming members of the Society, or by organizing Auxiliary Societies. In organizing Auxiliary Societies, it is recommended that an article be adopted, giving one-third of the subscriptions to the parent society, to aid in publishing a greater variety of tracts.

The year after our General Tract Society was organized the report of the Boston Society said:

Since the last annual meeting, our Baptist friends in the city of Washington have formed a Tract Society of a general character, commenced active operations, and already issued many thousand tracts. Communications have been received from them, inviting some co-operation with this Society. A Religious Tract Society, designed for extensive operations, has also recently been organized, in the city of

New York, in which the several religious denominations are invited to unite, and from whom communications have been made to your Committee, these subjects were referred to the present meeting of the Society, and the communications will be laid before you. . . On the communications from the Baptist General Tract Society at Washington, it was resolved that the distant location of the two societies rendered any attempt at a particular cooperation in their efforts inexpedient. The communications from the American Tract Society at New York were referred to a Committee, to report at a future meeting.

At that " future meeting " in 1826, the record is:

The Evangelical Tract Society held its Annual Meeting in Boston, on the 30th of May last. Amongst the other business transacted, a vote was passed to become auxiliary to the American Tract Society at New York.

Thus the strongly Baptist tract society of 1811, fifteen years later, cast in its lot with the new national interdenominational Tract Society.

That did not mean, however, that the Boston Baptists failed to enter the ranks of the new national Baptist Tract Society. The Agent of the latter in his annual report (1828) was happy to say:

In Boston I attended the anniversaries of the Evangelical Tract Society, and Massachusetts (Domestic) Missionary Society. An opportunity was afforded to see and converse with many of our ministering brethren on these occasions. The interest manifested in and about Boston in the operations and success of our Society is highly gratifying. The Treasurer's account for May contains evidence of this. There is a most unaffected good-will entertained toward the plan, and many of our brethren have gone home, prepared to act in concert with us in our endeavors to advance the knowledge of Christ by this means. I had repeated opportunities given me both in Boston and Salem, to lay the claims of our Society before the public, and they were not used in vain. In Salem a Society was formed which will raise immediately $100, of which one-fourth is to be given to us and the remainder laid out in tracts to establish a Depository, from which the friends of Tracts may get supplies for distribution without delay.

Those were great days in the initiation of the wide Baptist cooperation. The Southern States had come into the General

Tract Society from the very first. Boston now came in with the first large gift ever made to the Publication Society:

> I cannot close this report without announcing the very liberal offer of one of our friends in Boston. He is a business man and knows, as every one may, that this Society cannot operate extensively without capital, or the means to make large editions of our tracts without waiting on the tardy process of making it up by the collection of small donations. In view of the pressing demands made for our tracts, and our inability fully to meet them, he, with characteristic liberality, proposes to give us a donation of $500, provided the same sum shall be contributed by the friends of the cause in Philadelphia, previous to the first day of January, 1829.

The treasurer's report showed many other New England items, including the following: "Collection in 3rd Baptist M. H. Boston, after annual sermon of the Evangelical Tract Society." That is a significant item, showing that our Society had become completely national, commanding the loyalty of all our forces.

Thus currents, apparently somewhat counter, flowed together in the formation of The American Baptist Publication Society. In the early days of the Society many columns in the American Baptist Magazine were given to accounts of it.

### 13. Story of Origin

Turning from generative factors to the actual inception of The American Baptist Publication Society, we are highly blessed in having the story from the pen of the man in whose house it was born and who was its first general secretary, then called Agent, Mr. George Wood. For this we are indebted to Dr. J. Newton Brown, the first Book Editor of the Society, whose invaluable "History of The American Baptist Publication Society from 1824 to 1856" has long been out of print.

Seventy years ago, Mr. Wood (and probably Doctor Brown) knew the exact spot so well as a matter of course that it did not occur to them to locate it precisely. The present writer hunted high and low for the birth-place of the Publica-

BIRTHPLACE OF THE SOCIETY AND HOME OF
"THE COLUMBIAN STAR"
923 and 925 E Street, N. W., Washington, D. C.

tion Society. Three heads of departments of the Library of Congress failing to discover the location of the "Columbian Star," though the paper was published in 1824 by one afterwards long Librarian of Congress, one of them enlisted Allen C. Clark, Esq., an expert in local topography. His patient researches put with data concerning property known by us as being given the Baptist General Convention by Luther Rice and occupied by George Wood and the "Star," fix with certainty the precise location in Washington. In modern nomenclature Wood lived at 923, and the "Star" was published at 925 E Street, N. W. *Mirabile dictu*, both buildings are standing in 1924, and the birth-place of the Publication Society is, one hundred years afterward, a book-store! We must be detained from the unique and original story long enough for a short paragraph from Doctor Brown's preparatory account in which he uses the very word we have chosen for our title, "Pioneers":

> The circulation of Bibles, to which the formation of the American Bible Society in 1816 had given a powerful impulse, was necessarily limited by the bulk and cost of the precious volume; but Tracts by their cheapness, their simplicity, point, variety, and brevity, were seen to be adapted to an unlimited circulation—reaching the most secluded dwelling—arresting the most careless traveler by land or sea, with words of warning and of salvation—and acting as PIONEERS both to the missionary and the Bible.

Any one who reads all the records of the Hundred Years will find that this is the word which has instinctively sprung to the lips and pens of those who have intimately known and advocated the work of the Society. For example, Dr. P. S. Henson, our incomparable champion, in his address at the seventy-fifth anniversary of the Society said, "The first thing to which I desire to call your attention today is the fact that *our Society does a pioneer work.*"

WASHINGTON, MARCH 25TH, 1853.

REV. J. NEWTON BROWN,

Dear Bro.: I have received yours of the 10th inst., requesting me to give you my recollections of the formation and early history of the

Baptist General Tract Society. I have delayed to reply until I could make such examination as would enable me to put down the dates with all accuracy. This I am now able to do, and I give you my recollections with pleasure.

At the time of the organization of this Society, the Columbian College was in full operation. Among the students in the senior class was my much loved friend James D. Knowles, who then edited the "Columbian Star," a weekly paper, with signal ability and success. This paper was printed at the Columbian office in E Street, at that time, next my residence. Mr. Knowles was, from necessity, much of his time in the city, and made my house his home. His "chum" at his entrance into the college was the Rev. NOAH DAVIS, of Salisbury, Maryland. Davis left the college without graduating, and was ordained at Salisbury on the 21st of December, 1823.

In the February following, Mr. Knowles received a letter from Mr. Davis, of which the following is an extract:

"I have been thinking for some time past how a Tract Society can be got up in Washington, which shall hold the same place among the Baptists, that the American Tract Society[1] does among the Congregationalists. I feel very much the necessity of having tracts to scatter in the waste places. It is a plan of doing good but little known among Baptists. No place is more suitable for such a society," etc.

This was a matter of much conversation with Mr. Knowles and myself. It was seen that the agent of the Society must bear the weight of it; and of all our circles there was no one but myself that was not already burdened by duties to the College, to the Board of Missions, to the Education Society; for in these days everything centered in Washington. If I would agree to be the agent, then Mr. Knowles said he would push the matter, through the columns of the "Star"—and so it rested for a week or more. My health was very wretched at the time, being a confirmed dyspeptic, occasioned by my office life in Washington; but I was prevailed upon to consent. It seemed too great a matter to be delayed for want of any aid I could tender.

Accordingly on the 21st of February, 1824, the following notice appeared in the "Star":

> "Those persons who are disposed to assist in forming a Baptist General Tract Society in this city, are requested to meet at the house of Mr. George Wood, on Wednesday evening (20th inst.), at 7 o'clock."

A meeting was held, pursuant to notice, which was presided over by the Rev. Dr. Wm. Staughton, President of the Columbian College.

[1] Then in Boston—not the truly national institution afterwards formed in New York.

The constitution which had been drafted by Mr. Knowles, was offered, amended, and adopted,[2] and the following officers were chosen for the year ensuing. I give the names, that you may see who were the active members at that day in Washington: Rev. Obadiah D. Brown, *President;* Rev. John Bryce, *Vice-President;* Mr. George Wood, *Agent;* Mr. Isaac G. Hutton, *Recording Secretary;* Rev. Luther Rice, *Treasurer.* Directors: Rev. Wm. Staughton, Rev. S. W. Lynd, Joseph Gibson, Joseph Shaw, Enoch Reynolds, Reuben Johnson, and James D. Knowles.

As soon as this Society was made public through the columns of the "Star," it was everywhere welcomed by our brethren, and I at once found myself in the midst of a wide-spread correspondence. Among those who were its first and best friends, stand the names of Rev. Abner W. Clopton, of Charlotte, Virginia; Rev. Jesse Mercer, of Powelton, Georgia; Rev. Eli Ball, of Lynchburg, Va.; Rev. C. D. Mallary, of Columbia, S. C., by whose agencies auxiliary societies were formed; and on the 11th of December, 1824, Mr. Knowles, in an article concerning the Society, says: "The Tract Society is advancing with great zeal and success in the fulfillment of its duties. Since its organization in February last it has printed nineteen tracts, amounting to one hundred and fifty-six pages, and 86,500 copies"; (of which the list is given) and adds—"It is designed to employ active agents as soon as possible, to assist in forming auxiliary societies to procure subscriptions, life memberships," etc., etc.

It was not long before the unsuitableness of Washington as the seat of publication began to be felt. Our first tracts were not stereotyped, and our editions were soon exhausted. So it was determined to stereotype all future tracts, as well as those already printed. To do this the selected tracts must needs be sent to Philadelphia; and after the tracts were printed in Washington, nearly one-half of all published were sent to Philadelphia to be shipped to Charleston, Savannah, and elsewhere. And here I beg to acknowledge the services of Mr. Simmes, apothecary, in Chestnut Street, Philadelphia, by whom all boxes and bundles were received and forwarded without compensation. I have never seen Mr. Simmes, nor do I know if he be living now.

It was the aim and ambition of our great and gifted Luther Rice to make Washington a Baptist center of influence. And if matters of money, of which he knew nothing, had been under the control of men of business talent, who had been taught the science of book-keeping (which no man can acquire without practise after thirty years of age), then the foresight and far-reaching sagacity of Brother Luther would ere this have been demonstrated in the moral influence we as Baptists would exert over a wide-spread union of States. Everybody in and near our city went for centralization, and our little Baptist Gen-

[2] For copy see supplement.

eral Tract Society, when organized, became part and parcel of Brother Luther's grand scheme; and no embarrassments in the successful working out of the plans and purposes of this Tract Society in the city of Washington were to be regarded. To talk of removing this Society to Philadelphia, was a sort of treason, and I was the first to talk of it; for I was the first to feel the necessity of its removal. It seemed to me not only inexpedient to retain it here, but a great wrong done to the cause, to restrain the usefulness of a Society so admirably adapted to a wide sphere of ever-increasing usefulness.

At the annual meeting held on the 28th of February, 1825, I made an earnest effort to induce the members in Washington to agree to a removal. I made a full and fair representation of all the trouble I had in sending tracts away; the delay for want of a packet vessel and of lines of transportation; and the discontent existing among the auxiliary societies at the slowness of publication and of distribution; but all these statements were unavailing. It was with great reluctance that I consented to act as Agent for the year ensuing. In this year (1825) the affairs of the College became more and more embarrassed, and loss of confidence in the College affairs, of which Luther Rice was Agent and Treasurer, extended to the affairs of the Baptist General Tract Society. My position as Agent became more and more painful. I was weary of writing letters of explanation and apology.

At the close of the second year, Rev. Noah Davis, who was a Mr. Greatheart in his day, deeply realizing the necessity of a change of locality, came up to see me and offered to assume the office of Agent, if the Society was removed to Philadelphia; for our brethren there had been consulted and were ready to accept all its duties and responsibilities. A meeting was held at my house, and the question was presented to the officers and directors present; but though the monied affairs of the College were dark and desperate, and fast approaching the slough of despond into which they were soon after plunged (but out of which they are now happily emerging), Luther Rice, with his lion-hearted courage and confidence in the greatness of his strength, would not consent to the removal. As a last resort, hoping to compel a change, I resigned the Agency, which had been only fruitful, to me, of toil and suffering. The office of Agent was taken by Rev. Baron Stow (now of Boston), who held it for a short time. But the end in Washington was at hand. It was seen that there could be no postponement of the question—removal or annihilation—and the earnest entreaties of Noah Davis were at last successful.

With regard to the history of the Society from the time of its removal to Philadelphia, you need no aid from me in remembering its developments. It has far exceeded my hopes. Its operations have been growing wider, and, taking a loftier range. I rejoice in all I

hear of its success, and hope the circle of its usefulness will only be bounded by the wants of mankind.

With great regard, yours,

GEORGE WOOD.

### 14. Other Original Stories

Doctor Brown has preserved for us another original document of almost equal interest, especially in view of the final location of the Society in Philadelphia. It is from Mr. John S. Meehan, an early superintendent of the printing work of the Triennial Convention, to Rev. B. R. Loxley, formerly a general agent of the Society. It is happily suggestive that this first conception of a Baptist Publication Society was in the mind and hands of a Philadelphia Baptist Sunday-school teacher who was to be afterward for thirty-one years (1829-1860) Librarian of the largest library in America, the Library of Congress.

WASHINGTON, SEPT. 27, 1855.

When I resided in Philadelphia, I had charge of a class in the Sansom Street Sunday school, and almost every month had a difficulty in dealing out tracts to the children, on account of their anti-Baptist tendencies. [This was prior to 1820.] No Baptist tracts were then printed. I was the printer of the Baptist Board of Foreign Missions at the time, and determined to propose the establishment of a Baptist Tract Society in Philadelphia, with the intention of making it the commencement of a General Society. In compliance with this design, I had two tracts set in type, as the first publications to be submitted to the Society when formed.

The subject was not matured in Philadelphia, owing to the determination of the Baptist Convention [in April, 1820] to found a College and Theological Seminary in Washington, and to remove the publications of the Board of Missions and the Board itself to Washington. When we arrived in Washington, I proposed to found the General Tract Society here. But it was not deemed advisable at the time to do so, as all the effective Baptist force here was engaged energetically in advancing the prosperity of the College, and the publication of the "Columbian Star," a weekly religious newspaper, and the "Latter Day Luminary," a magazine which was originated in Philadelphia in the year 1818, as the official publication of the Board of Missions under the authority of the General Convention.

Although the establishment of a Baptist Tract Society was not matured in Philadelphia, it was originated there in its design, and

founded on the necessity existing for such an institution. The young brethren at the Theological Institution in Philadelphia, under the care of Doctor Staughton and the Rev. Mr. Chase, knew of the design, and gave it their sanction. Ultimately it was brought into being by them in the Columbian College four years after their removal to Washington, and before my connection with the Board had terminated as printer. The first tracts were printed while I had charge of the printing establishment under the Board of Missions.

For another picturesque bit of preliminary history we are indebted to another of the great Editors of the Society. Next to Doctor Brown's History stands "A Story of Six Decades" (the first six) by Dr. C. R. Blackall. Though living at the end of the ten decades, Doctor Blackall talked with one of the forefathers of the Society and gives us the authentic tradition as follows:

It was the custom of some, as the Rev. Samuel Cornelius, then of Alexandria, Virginia, told the writer, to carry a stock of tracts in the inner lining of their "bell-crown hats," where they were always convenient of access. Those old-time hats were often put to good account by busy people whose pockets were few. They were from seven to eight inches high, bell shaped, with a breadth of eleven inches at the top, and had a brim of two and a half inches, partly turned up, from the band. In some instances the inside was fitted with sundry pockets for bills and accounts, and often for articles of light merchandise, the silk pocket-handkerchief in general use being almost universally added. It will readily be seen that such a hat formed a very good receptacle for a moderate supply of tracts. It is said that the dropping of some tracts from the hat of Mr. Cornelius, on one occasion, fired anew the heart of the Rev. Noah Davis, of Salisbury, Maryland, to the need of some better and more fitting depository, with an organization behind it, and a broad and comprehensive work beyond it.

### 15. First Publication

The first document issued was properly a prospectus of the Society. It was a considerable pamphlet. In addition to the constitution and the names of the officers it contained an extended appeal to the denomination including this:

The tracts will, for the most part, be confined to practical subjects; but the Directors will feel themselves at liberty to advocate, occasion-

ally, with Christian candor, the doctrines and forms which Baptists believe and practise.

It continued "showing by various examples the usefulness of tracts." It enumerated five groups of natural users of tracts, closing with a concise, statesmanlike historical paragraph:

Their effects have been manifested in the conversion of sinners to the faith of the gospel; the reformation of the vicious; and the enlightening of the ignorant. *Sabbath schools* are particularly calculated to give circulation to tracts. These may be distributed as rewards to scholars, and thus they will probably be read by the scholars themselves, and by their parents. *Domestic missionaries* can distribute tracts in their progress, and thus convey instruction to those whom they cannot personally visit, and give a deeper impression to the truths which they preach. *Destitute churches* may very profitably be supplied with tracts. Instruction and comfort may thus be obtained, where the word of life is not regularly preached. *Ministers of the gospel* have frequent opportunities to disperse tracts under favorable circumstances. In their journeys and pastoral visits, they never should be unprovided with suitable tracts. *Every individual* has daily opportunities to distribute tracts. If every one should carry a few tracts with him constantly, and give them to persons likely to profit by them, it is impossible to calculate the benefit which might result. The Bible is but a collection of tracts, divinely inspired, but written by different men, and in different ages and countries. The infidels of France, during the Revolution, published their doctrines in the form of tracts, for the purpose of extensive circulation. Christians adopted the same expedient, and incalculable good has been the consequence. The London Religious Tract Society was established in 1799. It has published (in twenty-five years) more than 50,000,000 of tracts, The American Tract Society (of Boston) more than 3,000,000 of tracts (in ten years) since 1814. Other Societies in this country about 2,000,000 more.

It is interesting to get a view of contemporary public opinion concerning the Society in its "early infancy," shown in the account given by a denominational journal. The "Latter Day Luminary" of March, 1825, says:

The first annual meeting of this Society was held in the meeting-house of the First Baptist Church in this City, on Monday evening, the 28th of February, 1825. From the report of the Board which was then read, it appears that the prospects of success in the great objects of the Society, are flattering to a degree far beyond the anticipation

of its founders. Many of the most enlightened and influential of the denomination, in most parts of the United States, have expressed their unqualified approbation of the undertaking, and their readiness to cooperate in such measures as will tend to its enlargement. Many auxiliary societies are already formed, and depositaries are established in several of the States. Nineteen tracts have already been issued, and the number will be rapidly increased. This institution is yet in its early stage of infancy; and if the countenance which it has already received, may be regarded as an indication of its future support, the most happy results may be confidently expected.

The amount received into the Treasury is:

| | |
|---|---|
| From the General Society | $25.00 |
| From Life Subscribers | 50.00 |
| From Auxiliary Societies | 268.66 |
| From Depositories | 20.20 |
| From Individuals | 9.94 |
| | $373.80 |

### 16. First Catalog

The Society's first Catalog (1825) is a suggestive part of the early history:

| | | Copies | Pages in each | Total pages |
|---|---|---|---|---|
| No. 1. | Constitution, Circular, etc. | 5,000 | 12 | 60,000 |
| No. 2. | Life of Bunyan | 2,500 | 12 | 30,000 |
| No. 3. | The Great Question Answered | 2,500 | 8 | 20,000 |
| No. 4. | Friendly Advice | 2,500 | 4 | 10,000 |
| No. 5. | The Pensioner | 2,500 | 8 | 20,000 |
| No. 6. | The Death Bed of a Medical Student | 2,500 | 4 | 10,000 |
| No. 7. | A Sunday's Excursion | 2,500 | 8 | 20,000 |
| No. 8. | The Two Apprentices | 2,500 | 4 | 10,000 |
| No. 9. | Thoughts on the Gospel | 3,000 | 12 | 36,000 |
| No. 10. | History of John Robbins, the Sailor | 6,000 | 12 | 72,000 |
| No. 11. | The Contrast | 6,000 | 12 | 72,000 |
| No. 12. | The Brazen Serpent | 6,000 | 4 | 24,000 |
| No. 13. | Address to the Sinner | 6,000 | 8 | 48,000 |
| No. 14. | Religion, the One Thing Needful | 6,000 | 4 | 24,000 |
| No. 15. | The Power of Conscience, or the Death of Altomont | 6,000 | 8 | 48,000 |
| No. 16. | Ellen, a Pleasing Instance of Early Piety | 6,000 | 12 | 72,000 |
| No. 17. | The Happy Waterman | 6,000 | 8 | 48,000 |
| No. 18. | The Way to Happiness | 6,000 | 4 | 24,000 |
| No. 19. | The Dreadful Superstition of the Hindoos | 6,000 | 8 | 48,000 |
| | | 85,500 | | 696,000 |

Rev. Dr Staughton

*New Series.* **03.**

PROFITS SACRED TO THE CAUSE OF MISSIONS.

# THE LATTER DAY LUMINARY,

BY A COMMITTEE

OF

THE BOARD OF MANAGERS OF THE

*General Convention of the Baptist Denomination in the United States.*

VOL. V.] FEBRUARY, 1824. [No. 2.

## CONTENTS.

COMMUNICATIONS.

page

Proper Estimate of the Human Character - - - 33
Thoughts on Special Prayer - 35
The Christian's Directory - 43

MISSIONARY

*Foreign.*

Sandwich Islands - - - - 49
Letter from Mr. Ellis - - 50
Letter from the missionaries to Mr. Ellis - - - 54
Letter from Mr. Ellis to the missionaries - - - 55

RELIGIOUS.

Letter from Middleborough, Mass. - - - - 56
Letter from Ashfield, Mass. *ibid*
Letter from Bellingham, Mass. *ibid*
Letter from Fredonia, New-York - - - - 57
Letter from Rochester, New-York - - - - *ibid*
Letter from Meadow Dale, Virginia - - - - *ibid*
Letter from Halifax county, Virginia - - - 58
Letter from Craven county, North Carolina - - *ibid*
Letter from Montgomery county, Georgia - - - *ibid*
Letter from J. M. Peck, Illinois 59
Letter from the Rev. I. M'Coy *ibid*

MISCELLANEOUS.

The Wine Press - - - 59
Rev. Edward Irving - - 60
Columbian College - - 64

WASHINGTON CITY:

PRINTED AND PUBLISHED BY JOHN S. MEEHAN, COLUMBIAN OFFICE, NORTH F STREET.

1824.

COVER PAGE OF "THE LATTER DAY LUMINARY"
February, 1824

It was characteristic of the annual reports of the Society for many years to give instances of the convincing and converting power of the tracts. By 1830 they report that the following numbers have been particularly blessed:

No. 47, "*Examine Your State*"; No. 52, "*The Nature and Importance of Repentance*"; No. 43, "*The Conversion of Andrew Fuller*"; and his tract, No. 6, "*The Great Question Answered*"; No. 30, "*The Death of an Infidel*"; and No. 4, "*The Life and Experience of Mrs. Hamilton.*" It is so cheering to our hearts to obtain this kind of evidence of the favor of our Lord, we hope our brethren in every part of the country will be ready to communicate to us a knowledge of all such instances as may become known to them. It deserves to be mentioned to the praise of God, that the accounts of conversions effected by means of tracts, which are constantly published in the magazines and reports of the American and London Tract Societies, are very numerous, and show abundantly that it is a chosen method by which the Holy Spirit is turning the hearts of many of the disobedient to the wisdom of the just. Perhaps it is safe to say that there is no class of human writings, which produces so great and extensive results of spiritual good, and obtains so many testimonies of divine approbation as tracts.

The Tenth Annual Report adduces elaborate evidence that the Baptist General Tract Society has been approved by the denomination almost universally.

### 17. A Modern Instance

A full account of the whole hundred years of tract work would make a volume in itself, lustrous with the light of life. When Edward Judson, with the missionary devotion and the intellectual gifts of his illustrious father along with the highest culture of the dawning twentieth century, bent his energies to meet the spiritual needs of lower New York City, he employed tracts as an important measure. Picture tracts were especially promoted by him. Of the many "floral tracts" now published by the Society one series of 50 is known as "the Judson Memorial Tracts." In his epoch-making little book "The Institutional Church" he says that a pastor in his parish visits

should carry with him a few well-assorted tracts with a pretty picture on the first page and the church notice printed on the last. In this way the children are conciliated, a message is borne suited to the condition to each member of the household—inquirers, young Christians, the sorrowing, intemperate, and so on—besides a definite souvenir of the pastor's visit is left behind.

In describing his evangelistic after-meetings he says,

Sometimes, having put some one in the chair to give out familiar hymns, I pass through the audience distributing some little floral tract, under cover of which I have a little personal word with those who may seem interested, trying to persuade them to show some sign of interest at the very next opportunity.

If any student of the subject would like to put himself in touch with the ablest kind of advocacy of the use of tracts let him read the addresses in the annual reports of the Society in 1887 by Wayland Hoyt and Edward Judson; in 1888 by P. S. Henson, and in 1893 by F. L. Anderson. A story of the marvelous cumulative influence of a booklet was given in the introduction of the Jubilee Memorial of the Religious Tract Society of England, which has been often repeated. It was most minutely retold at the annual meeting of our own Society in 1860 by J. Hyatt Smith.

### 18. "Small Arms"

It is not easy to draw the line sharply between tracts and books. Many of the most useful productions of the Society are booklets. The latest catalog classifies these as "pamphlets" along with the tracts under the general caption "Small Arms." Thirty two-column pages are closely packed with the list of them. The present history requires at least the heads under which they are listed. Baptist History, Baptist Reasoning (General, Baptism, Communion), Biography, Stewardship, Missions, The Future Life, The Way of Life, What is the Bible? What is Truth? Social Service, Work of the Church, For Christian Workers, Converts, Awakening and

Directing, Spurgeon's Tracts, For Inquirers, In Foreign Languages (Bohemian, Danish-Norwegian, Finnish, French, German, Hungarian, Cherokee, Seminole, Italian, Lithuanian, Polish, Portuguese, Roumanian, Russian, Slovak, Slovenian, Spanish, Swedish). As a pastor, the present writer found of great help a number of the pamphlets on Baptist history and Baptist doctrine, and also such a white booklet for the sorrowing as Doctor Dobbins' "Scripture Comfort for the Bereaved."

### 19. Continual Growth

As compared with the 85,500 copies of the nineteen tracts of the first catalog, at the end of only fifteen years more we had published over 3,500,000 copies of 162 different tracts. By the middle of our One Hundred Years the Society was publishing 382 tracts, 58 of them in six foreign languages.

If you compare the complete catalog of 1924 with that of 1825, you see by the enormous development of tract work that we have not outgrown the wisdom of the fathers in planting a Tract Society, but have been diligently cultivating that fruitful field. The tract was our first and for years our only "lamp-stand." It is the one which has stood throughout the century. From this lamp-stand the light has been shining every one of the eight hundred and seventy-six thousand hours. "Memorable Thoughts and Holy Resolutions" was the title of an early tract. How many such thoughts have been radiated since, and how many such resolutions have been energized by the steadily increasing number of tracts! The current catalog shows more than three thousand of those light points now standing. During the Century literally billions of the luminous leaves have been issued. It has been in veritable fact one hundred years of Radiant Energy. At the Seventy-fifth Anniversary Doctor Henson could say, "A single tract has been known to lead forty persons to Christ in one year."

## II

## BOOKS AND HYMN-BOOKS

### 20. Our Biblia

Of the making of books there was a beginning. It was only ten years after the Society's organization. It was like the first volume of the Sacred Scriptures, a collection of tested and approved tracts. But we have a more explicit record than we have of the collection of precious "little books," Biblia, in the second century. Our nineteenth-century book of little books was announced somewhat at length in the year of its conception and more concisely in the Proceedings of the Society, 1835. "At a meeting of the Board of Managers of the Baptist General Tract Society, Philadelphia, September 6, 1834, the following resolution was adopted:

> Resolved, that this Society, without relaxing in any degree its efforts for the general circulation of tracts, relying on the blessing of God and the zealous cooperation of its friends for help, will endeavor, with the least possible delay, to place by sale or donation, a bound volume of its select publications in every family willing to receive the same, in the States of Tennessee, Kentucky, Ohio, Indiana, Illinois, and Missouri.
>
> Brethren, you are here presented with an object of great interest, magnitude, and importance. The volume will contain about 400 pages. The price will be fifty cents, neatly bound in sheep. For extra binding in calf, or morocco, gilt, an additional charge will be made, according to the expense. The Manual will be ready for subscribers the First of April, 1835.

Did our first book take well? Here is the record in 1837:

> Two editions of this work have been published and circulated during the year just closed. The book meets with universal approbation. A friend in New Jersey accompanies his donation for the circulation of this volume with the following remarks: "As you well know I was an early friend to the plan of publishing a volume to be called the Baptist Manual, so I mean to be a staunch friend to that work. I wish the fifty dollars herewith to be used for that purpose. Many people de-

spise a tract but will keep and read a book. Not that I wish to have tracts stop circulating, but I am persuaded that much, much more, should be done for books. I will give as long as I have the means for this object. The 'Manual' I approve of, and hope that increased efforts may be made to place it in every family in the country, and especially in the Western Valley."

### 21. Dealing in Books

But long before the Society gathered some of its tracts into a book it had been promoting the distribution of books. Its depositories in various parts of the country were often in book-stores and were always literary propagation-points. This paragraph in the annual report of 1832 as to the central depositary shows that it had become itself a book-store almost from the start:

Book Concern. Connected with the sale of tracts in the General Depository is that of stationery and religious books, on commission. The amount of the book sales during the year, is $434.65, and the profits arising therefrom to the Society are $90.15.

Books were handled chiefly on commission. The record by the tenth year makes you feel that stepping into the Philadelphia home of the Society ninety years ago would have brought one into an atmosphere there like that of today:

The Baptist General Tract Society keep a Depository of their publications at No. 21 South Fourth Street. Also, a general assortment of Sabbath School books, published by Dea. James Loring, Boston, and the Massachusetts Baptist Sunday School Union. Also, a good assortment of religious books, Baptist papers, pamphlets, magazines, minutes, etc., of almost every description. All the profits arising from the sale of books goes to aid the Society in its operations.

### 22. Creating Books

Out of all this development of tract compilation and book dealing naturally sprang the creation of books as such. In fact the denomination demanded it. As early as 1835 the General Convention of Baptists asked the Society to

so alter its constitution as to include such publications, . . chiefly such as set forth the peculiar and, as they are believed to be, Scriptural principles of the denomination.

The issuing of the "Manual" of tracts was a partial response. It was not, however, until 1839 that the great venture was made in what was called "the volume enterprise."

It is proposed as early as possible to secure the following additions to the series of the Society's publications. The issue of Bound Volumes to consist of a Doctrinal Series, a Historical Series, and a Biographical Series. There can be no doubt that the object and design of the Society as set forth in its Constitution, embraces a sphere of action as wide as this; and the example of the American Tract Society, the Religious Tract Society in London, and indeed the practises of our own Society ever since its removal to this city, prove the propriety and usefulness of the circulation of volumes as well as smaller tracts. The Board are deeply impressed with the conviction that a vigorous effort should be made the present year to commence the publication of volumes in each of these series. Baptists as a denomination have not reason to be ashamed of their history; and the memorials of many of the early labors for the promotion of Christ's cause in this and in other lands, will be directly adapted to furnish the instruction and encouragement which we need, to prompt us to more self-denying and enlarged enterprises for the advancement of the Redeemer's kingdom. These memorials may now be secured by a timely effort, and that kind of cooperation which it is believed this society may call forth and concentrate. Another generation will find it more difficult if not impossible, to gather up these precious fragments of history and biography. Shall this anniversary be suffered to pass away without an earnest endeavor to arouse the slumbering energies of our denomination, and fix on some plan for calling forth the requisite liberality, to enable the Board which may now be elected, to enter immediately upon this great work?

There is a throb of exhilaration in the record the following year:

The Volume Enterprize has been commenced, and three Bound Volumes have already been issued from our Press, consisting of Backus' "Church History," Booth's "Reign of Grace," and "Memoirs of Distinguished Christians," which both for interest in matter and beauty in workmanship, will vie with any that have been presented to the public throughout the year by other publishers. This operation cost the Society $445.57, an edition of 1000 has been printed, and 500

volumes of each, making one-half the edition, have been bound, and 879 of these have already been circulated, since November last.

What a noble trilogy with which to begin! It was, first, a history of the kingdom of God on earth with special reference to the deeply essential part which Baptists had taken as the foremost champions of liberty of thought, and written by Backus, who had represented them on that score in the Continental Congress. Then came "The Reign of Grace" followed by an account of "Distinguished Christians" bringing practical religion to bear in its most stimulating form, in fact the only ultimately valid form—personality.

### 23. Sets of Classics

There was an early development in the production of books worthy of the noble beginning. Whole sets of classic works were issued. In 1845-6 the complete Works of Andrew Fuller were published in three volumes aggregating 2,420 pages octavo and selling for $7.50. This was an epochal event and deserves full record:

It was not until after much correspondence, consultation with publishers, ministers of the gospel, and other brethren, that the Board decided on the plan and style of publishing the works of this distinguished writer. Three plans were before the Committee: First, to publish "select works," leaving out all that had been written for special occasions, or emergent circumstances, as his Defence of the Mission in India against the hostile position of the Government, and other articles for special purposes. 2nd, To condense by small type, crowded pages, and double columns, so as to bring all his writings into two large octavo volumes, that could have been sold at $6. 3rdly, To publish his works complete, in three large octavo volumes, fair type, good paper, and in a style tasteful and substantial, that would ensure permanence; at a greater expense. Those we consulted were nearly unanimous in favor of the latter plan, which has been adopted. . . It is expected the ministry of our churches and theological students will procure these volumes, whatever else may be wanting in their libraries.

One of our most eminent living divines (not a Baptist) said that for theological learning, he read Fuller before Edwards, and advised students to do so.

Doctor Alexander, the distinguished theologian of Princeton, reviewed the work at length in the "Biblical Repository," saying among other things, "We have made up our mind never to contend with any man for agreeing in doctrinal points with Andrew Fuller." No wonder that Princeton conferred on this English Baptist the degree of Doctor of Divinity even in those days of intense national and sectarian prejudice. Dr. Lyman Beecher, the great Congregationalist, said, "A better service for the truth to the present day can scarcely be done than by the extensive circulation of the works of Andrew Fuller." Even a great Methodist periodical joined the universal chorus, excepting of course the strong Calvinistic feature of Fuller's works. The annual report in 1846 said:

> These works have been everywhere received with great favor, among all evangelical denominations. The beautiful style of our edition has also received high commendation.

Another great set consisted of the works of John Bunyan. It may be recalled that Tract No. 2 was a twelve-page "Life of Bunyan." Some of his writings were among the earlier publications of the Society, the "Pilgrim's Progress" in 1840, but in 1852 appeared the most extensive set ever published in America. Two paragraphs from the introduction by J. Newton Brown must be regarded as a vital part of the story of our lighthouse:

> The series of Bunyan's Practical Works, collected and classified by The American Baptist Publication Society, is completed by the present volume. It is the most important enterprise, except the complete works of Andrew Fuller, which the Society has yet undertaken; embracing no less than forty different Works, and making between three and four thousand full duodecimo pages. . . These eight volumes, it is true, do not comprise the whole of Bunyan's Works, which amount in all to sixty-two. But of these we have published three other volumes, embracing all his "Allegorical Works," namely, "The Pilgrim's Progress," "The Sinner's Progress," and "The Holy War," which contain about a thousand pages more, in duodecimo; besides reprints of his "Heavenly Footman" and "Barren Fig-Tree," in a

cheap 18mo. form, suitable for Sunday schools, and general distribution. The three allegorical works are bound in uniform style, with the practical; making together eleven volumes, with little less than five thousand pages, which for sentiment or style may be regarded as without a parallel in the accumulated stores of Christian literature, among the products of a single mind.

These words of our first great Book Editor are seen to be only words of restrained sobriety when we recall what Lord Macaulay said to the effect that John Bunyan was one of the only two creative minds in the literature of the seventeenth century. We need not forget that the other of the eminent critic's "two" was another John the Baptist—Milton.

### 24. History and Biography

Since a knowledge of history gives to the human mind at the same time both poise and push as nothing else can do, the Society has published considerable history. From that first volume, "History of the Baptists" by Backus, to the more than forty volumes listed at the end of the century, the total has been great. A considerable number has been on general church history. Many, in accordance with a structural purpose of the Society, have been denominational and are considered in the next chapter.

That most personalized form of history, biography, which composed one of the original volumes published, has never been neglected. Typical personalities belonging near the beginning and the end of the century have been Adoniram and Edward Judson. Among other kingdom leaders Carey, Peck, Spurgeon, Robinson, Colgate, Crozer, Griffith, and Morehouse have been portrayed. "Uncle John Vassar" has quickened as many souls in his life-story as he did in his life.

### 25. Theology and Fiction

Like the "Reign of Grace" at the beginning most of the theological books issued have been in the practical rather than the purely speculative realm. Systematized thinking, how-

ever, has had worthy attention in the works of Fuller, Pendleton, Hovey, Johnson, Weston, Mullins, and Strong, the most elaborate being the three volumes of "Systematic Theology" by President Augustus H. Strong. Four other works of his listed with these in 1912 make a set of seven volumes which might be classed with the "Complete Works of Andrew Fuller" issued two generations earlier.

A different but at the same time important line of service has been the production of wholesome fiction, especially for the young. "Jesus spoke to the multitudes in parables; and without a parable he spoke nothing to them." From the story of "The Prodigal Son" to the end of human development on earth, general truth revealed through concrete personalities is bound to be the most powerful possible putting of truth. It is the saving way of the infinite God—incarnation. At a time when many Christians were forgetting these fundamentals of Christianity and were railing at "novels" as works of the devil, the Society began publishing fiction. Some of its very finest tracts were of that primitive gospel nature. As early as 1840 it published volumes of fiction, one of the early ones being "Gertrude the Peacemaker." It gave itself quite largely to the publication of "Sunday-school Libraries." While indiscriminate condemnation was still common the Society carefully discriminated. Thus families where it was traditional to kick "novels" out the back door, gladly welcomed this way of entertainment and instruction through the front door of the Sunday-school library. Recent catalogs of the Society frankly list more than two hundred titles of its current books as "Fiction for home and Sunday-school libraries."

"Beautiful Joe," by Marshall Saunders, published in 1894 and reissued in revised form from new plates in January, 1922, has brought the spirit of Christ in some particulars to more people perhaps than any other book of its kind. Three-quarters of a million copies have been read by many millions of people, young and old.

### 26. Hymn-books

It is a question whether as much actual radiant energy has been imparted by any of the Society's other groups of books as by its series of hymn-books. Embodying as they have much of the great poetry of the ages, further winged by great music and augmented in use by the power of quickening fellowship through concerted utterance, countless millions of spiritual impulses have been mediated through the hymn-books. It was a great day for the churches when the Society's first edition of "The Psalmist" appeared in 1843.

An arrangement has just been completed to publish a denominational hymn-book, for church services, in cooperation with Gould, Kendall and Lincoln, Boston. The proof-sheets are now undergoing a revision by a committee consisting of Brother W. R. Williams, D. D., of New York, and eight other distinguished brethren. It has been compiled with great labor and care by Rev. Messrs. Baron Stow, of Boston, and S. F. Smith, of Newton, Mass. This plan of mutual cooperation bids the fairest to produce a first-rate hymn-book, acceptable to all parts of the country and the whole denomination.

Edited jointly by one of the famous preachers of Boston and the author of "The Morning Light is Breaking" and "My Country, 'Tis of Thee." "The Psalmist" ran through many editions and rendered illustrious service for the churches. In two years the annual report (1845) said that the Society had published

8,000 copies of "The Psalmist," in three sizes and various bindings. The circulation of the latter work has not been impeded by any opposition made, nor has its hold on the confidence and affections of the churches been lessened, but greatly increased. It has already done more to produce uniformity in the use of hymn-books, and correct the taste of the churches, than its projectors ever anticipated. Testimonials from every State, and from competent and impartial judges, are constantly being received. Some 15,000 copies have been issued from the Boston press the past year, making about 50,000 copies that have gone into all the length and breadth of the land.

The first hymn-book of which the Society was the sole publisher was "The Baptist Harp, A New Collection of

Hymns for the Closet, the Family, Social Worship and Revivals," 1849. After sixteen years came the "Devotional Hymn and Tune Book" in 1870 and the "Gospel Hymn and Tune Book" in 1879. The former is still issued along with four which have followed, "The Baptist Hymnal" in 1882, "The Coronation Hymnal" in 1895, "Sursum Corda" in 1898, and "The New Baptist Praise Book" in 1914. That is a full octave by The American Baptist Publication Society itself. Its first endeavor jointly with the great Boston firm of Gould, Kendall and Lincoln introduced denominational harmony in the worship of praise. Up to that time, since 1766, the scattered Baptists in the United States had gotten out somewhere a new hymn-book every two years—forty-two different books in seventy-seven years! "The Psalmist" went through many editions and minor adaptations to the tastes of different sections of the country. But it was broadcast and all regions tuned in. "The Baptist Hymnal" also, issued forty years later, has had a wide use. About one million copies of it have been used. The Society has also published hymnals in Cherokee, Danish, Italian, Lithuanian, Norwegian, and Polish.

With such famous hymn and tune writers in our own fellowship as S. F. Smith and Robert Lowry and W. H. Doane, devoting themselves to the production of hymn-books, it is no wonder that for fourscore years the Society has steadily furnished the churches a full orchestral score.

### 27. Authorship and Editing

Tracts, books, and periodicals have called into expression the best inspirations of a multitude of Spirit-begotten men and women, expression in order that others might share their best. The Publication Society's authors during the century are uncounted. A current list (1922) shows 1063 titles (of books and pamphlets only) by 448 authors. Of the 243 living authors 225 are Baptists. Obviously it is The American

*Baptist* Publication Society. This does not mean that the Society discriminates against others nor that it fails to discriminate among its own people. The very year of the above list " The Book Publishing Department" reports:

Endeavor is constantly being made by the department to secure from Baptist authors and others books which, in the judgment of the Book Publishing Committee, will prove worth-while contributions to Christian thought and service. Correspondence has been conducted with writers at home and abroad, and fruitage has already been had in works now being issued or shortly to appear. Out of *eighty-eight* manuscripts, mostly sent in without previous solicitation from the Society, *fifty* have been *declined* after examination by the Book Publishing Committee; the others were accepted or are still held for examination.

No wonder that such care secured quite a few " best sellers." The same report says:

The great demand for some of the Society's publications made it necessary to reset the matter, the old plates having been worn out in printing the hundreds of thousands of copies that have been sold. Thus Hiscox's " Standard Manual for Baptist Churches," the 16mo. English Bible, and Marshall Saunders' story, " Beautiful Joe," are now being issued from new plates.

## III

## PERIODICALS, HANDBOOKS, AND HISTORY

In the publication of tracts and of books by American Baptists there was a large and luminous background in 1824. Not so with periodicals. They were so few that every one should be named. Though small it was a shining galaxy.

### 28. The Pleiades

Both first and foremost stood "The American Baptist Magazine and Missionary Intelligencer." It was begun in 1803 by the Baptist Missionary Society of Massachusetts as the "Massachusetts Baptist Missionary Magazine." In 1817 it became the official organ of the Baptist Board of Foreign Missions for the whole denomination and so changed its name as above. It combined the features of a denominational news periodical, a learned religious review, a historical journal, and a missionary magazine. The first number of the "New Series," 1817, had for a frontispiece an engraving of Andrew Fuller and for its first article a "Memorial of Roger Williams." It was at first bimonthly but soon became monthly. Not until 1835 did the Magazine become specialized on foreign missions. The only other periodicals of our denomination in 1824 were "The Western New York Baptist Magazine," which had been started in 1814 as "The Vehicle," "The Latter Day Luminary," started at Philadelphia in 1818, "The Christian Watchman," established at Boston in 1819, "The Columbian Star," at Washington in 1822, the "Christian Secretary," at Hartford in 1822, and the "New York Baptist Register," at Utica, 1823.

These were the seven suns in the Baptist Pleiades. It may be noted that the two of them which were most intimately con-

RELIGION SCIENCE

# The Columbian Star.

VOL. III.] WASHINGTON CITY, SATURDAY MORNING, FEBRUARY 14, 1824. [No. 7.

**The Columbian Star,**

BY A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

*Published every Saturday,*

AT THE COLUMBIAN OFFICE,

NORTH B STREET,

WASHINGTON CITY.

TERMS.—Three dollars per annum, if paid in advance, or within six months after subscribing; four dollars, should payment be deferred to a later period.

Advertisements by the square, 50 cents, for every succeeding insertion, 25 cents.

Any person, for obtaining five responsible subscribers, shall be entitled to the Star *gratis*.

Communications intended for publication in the Columbian Star, should be addressed to JESSE D. KNOWLES, the editor: Letters on business, to JOHN S. MEEHAN, the publisher, *post paid*.

*.* Profits of the work sacred to the cause of the Gospel.

## Communications.

For the Columbian Star.

MR. EDITOR.

The tragedy, of which the following is taken; but, not suspecting a fraud, he gave little attention to this. The prior appeared in various forms, sometimes in that of St. Barbara, at others in that of St. Bernard; at length he assumed that of the Virgin Mary, and, for that purpose, clothed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals; the little images, that on these days are set on the altars, were made use of for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin to increase the delusion. The Virgin thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him, that she was conceived in *original sin*, though she remained but a short time under that blemish. She gave him, as a miraculous proof of her promises, a *host*, or consecrated wafer, which turned from white to red in a moment; and after various visits, in which the greatest enormities were transacted, the *virgin-fiend* told Jetzer that she would give him the most affecting and undoubted marks of her son's love, by imprinting on him the *five wounds* that pierced Jesus on the cross, as she had done before to St. Louis and St. Catharine. Accordingly she took his hand by force, and stuck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine virgin brought, as he pretended, some of the linen in which Christ had been buried, to soften the wound, and gave Jetzer a ry to be the means of awakening controversy on a subject which I think admits of none; but as possibly some of the children of God who are not so strong as others may be stumbled by the publication in question, I have thought it proper to send this, as calculated in some degree to counteract the effect of it.

The following extract from the Christian Register, printed in Boston, will show in what light the Pedobaptists view the subject:

"The Richmond Visitor, of the 27th ult., has the following paragraph:

"The Charleston Baptist Association recommended to the churches, that their children be carried to the house of the Lord, and there be publicly commended to his blessing and dedicated to his service. The design of this ceremony is to impress more deeply on the minds of parents their obligations to give their children a religious education.

"What is this but the spirit of *infant baptism?* We rejoice to see our Baptist brethren so far conquering their prejudices against our practice on this subject, as to recommend an important and substantial part of it to the observance of their churches."

I will now give you my own opinion, taken from the *London Baptist Magazine* for November, 1803.

"Is it right for Baptist ministers to take little infants in their arms, and name them, which they call 'dedicating them to God?'

## Literary.

INCREASE OF COLLEGES.

The following paragraph is extracted from a Speech of the Hon. Mr. Hubbard, of Boston, in the Legislature of Massachusetts, on the question relative to giving a charter to Amherst Institution.

It is said to be *inexpedient to increase the number of Colleges*. I ask, why? Is it as easy to govern 400 students, as 200? Can you expect the same particular instruction will, in the former case, be given to individual students, as in the latter, and the same careful attention to their morals? The experience of Colleges, in all countries, is in favour of a moderate number of students. There is not a College in England that has more than 200, though many are near each other. The University at Oxford contains 24 Colleges; but they are entirely distinct—under different instructors, and different laws. The University at Cambridge contains 17 Colleges equally distinct—And there are, in addition to these, 6 other Colleges in England, not authorized to confer degrees. No man can enter Oxford University, without first subscribing to the thirty-nine articles of the Established Church; nor receive a degree from Cambridge, without doing the same. But the policy of our country is different. The privileges of our Literary Institutions are open to all without

city of Saigon—which is situated sixty miles inland from the mouth of the river Donnai. At this station he saw plank, far exceeding in size, any employed in the American or British Navy Yards. "I measured one plank, he observes, whose dimensions were one hundred and nine feet long, more than five inches thick and perfectly square to the top, where it was two feet wide. It was sawed out of the trunk of a teak tree, and I believe there is no part of the world where these gigantic sons of the Forest arrive at such magnitude as in Cochin China. I have seen in the country a tree, that would make a natural mainmast for a line of battle ship, clear of knots, and this I learn is not unusual." Their whole naval establishment was on a most extensive scale, and in the first order.

Just after the arrival of the American vessels, a work had been completed, bearing the stamp of the true Roman magnificence, but at a lamentable expense of human life. This was a river or canal, twenty-three English miles long, connecting the city of Saragon with a branch of Cambodia river. This canal was, "twelve feet deep, throughout, about eighty feet wide, and was cut through immense forrests and morasses, in the short space of six weeks. Twenty-six thousand men were employed, night and day, by turns, in this stupendous undertaking, and several thousand lives sacrificed by fatigue and consequent disease."

PORTION OF FIRST PAGE OF "THE COLUMBIAN STAR"
February 14, 1824

nected with the origination of our Society, " The Columbian Star " and " The Latter Day Luminary " bore titles showing that light-giving is not a centennial after-thought but was a dominant idea among the founders.

### 29. Our Many-named

Almost at once the Society begins its periodical ministry. Its " Tract Magazine " is first issued in 1827. It is

> a monthly periodical at 50 cents a year. Each number contains 24 pages duodecimo. It is under the editorial care of the General Agent, Noah Davis, and forms an important means of communication with the public. It embraces also useful selections, anecdotes, and annual denominational statistics.

In 1837 its " Tract Magazine," being obviously too restricted a title, was dropped. The periodical became a folio sheet and was called simply our " Monthly Paper." The next year it was decided to publish it semimonthly and to name it " The Baptist Record."

> The name which it now takes is intended to indicate the character which it will henceforth bear. Without diminishing the monthly amount of matter directly relating to the tract cause, it is proposed to make it the vehicle of the most important information respecting the Baptist Denomination throughout the world. For the accomplishment of this object it will enjoy peculiar facilities. Published as it is from the Depository of the Society, it will have the advantage not only of the files of papers and other periodicals, which are there received from all parts of the United States, but of the extensive correspondence which the Society holds with both hemispheres.

By 1839 it yielded some profit. The next year it was made a weekly paper, the circulation rising to 3,100 copies. By 1844 a strong committee recommended that it be sold to " some individual publishing house or company, should an opportunity be afforded."

The Depository of the Society took pains to circulate other Baptist periodicals as reported in following years. In 1846 " The Baptist Record " discontinued weekly issue for sub-

scribers and became a monthly for gratuitous circulation to promote the work of the Society. By 1853 twenty-six thousand copies were thus issued.

A kindred series of promotive periodicals was published from 1885 to 1909 under various names, "The Worker" to 1895, "The Colporter" to 1899, and "Good Work" to 1909. If one could study carefully files of these promotive sheets he would get colorful details for at least one-half of the hundred years.

### 30. The Young Reaper

Having followed rapidly the transmutation of the Society's first journal through twenty-five years and kindred promotive journals for another quarter of a century, we may stay to note only a few other outstanding periodical events of the century.

In 1831 the Society tried the plan of a monthly issuing of tracts to achieve the objects of tract distribution and to save postage by obtaining periodical rates. But the plan did not work long.

The first large periodical success was through "The Young Reaper," a monthly taken over by the incorporation with the Society of the "New England Sabbath School Union" in 1856. It had immediately a circulation of 50,000 copies. By 1866 it had a circulation of 130,000. It was then made semi-monthly. For a full half of our century it was a "burning and shining lamp."

### 31. Great Journals

The Society has made two attempts to serve by means of great periodicals. Its most weighty journalistic undertaking was "The Baptist Quarterly." It was intended to be a successor of "The Christian Review" which had for twenty-seven years (1836-1863) striven to defend our principles in a learned way and especially to educate our own people in the best thinking. It was founded by one of the founders of the Publication Society (the one who drafted its constitution),

Prof. James D. Knowles, who was editor till his death. It had as editors from start to finish foremost Baptist leaders, a round dozen of them. But it ceased to exist from lack of financial support. Its purpose, however, was so worthy that after four years the Publication Society, in 1867, undertook to supply the need. The new "Baptist Quarterly" had Professor Lucius E. Smith, of Bucknell University, as editor in chief, and Drs. Alvah Hovey, E. G. Robinson, A. N. Arnold, and J. M. Gregory as associates. In 1869 President Henry G. Weston became editor in chief and remained at the head till its discontinuance in 1877. For ten years "The Baptist Quarterly" rendered noble service. Only two years after its cessation another independent attempt was made in "The Baptist Review," which deceased after thirteen years of living "at a poor dying rate." The most honorable reason assigned for repeated failure in this realm is the assertion that "our people have very little of that sectarian exclusiveness which would give to Baptist productions even a reasonable preference over the good things produced by others." But the aim of the Society in producing "The Baptist Quarterly" is so high that it deserves record as a significant part of the hundred years of service:

> For the Baptist denomination, it proposes to do some service by adequate statements, and timely discussions of the sentiments which prevail among us, whether relating to subjects on which we have a well-settled agreement, or to those on which there still exist fraternal differences; by stimulating an interest in theological and Biblical studies, and gathering up for the common good, the fruits of such studies; by supporting the interests of education, and of all literary and liberal culture, in the confidence that true science and art are allies —not enemies nor rivals—of true religion; doing thus somewhat to further the intelligence and spiritual power of the denomination, and its efficiency as one of the elements of that general Christian influence, which is the salt of the world.

The attempt of the Society to meet this need in the most general way was through the establishment of a weekly de-

nominational paper, "The National Baptist." This was in 1865, in the gap between the death of the "Christian Review" and the birth of the "Baptist Quarterly." The first editor of the "National Baptist" was Kendall Brooks, D. D., who was one of the choicest men of scholarship and fine Christian spirit that the denomination has ever had. His able successors were Doctor Lemuel Moss and Dr. H. L. Wayland. The Society sold the paper to the latter in 1883.

### 32. The Milky Way

The truly superlative periodical ministry of the Society has been in its periodicals for the young and its Sunday-school helps. They have gradually multiplied as the need arose, until the present list of Sunday-school periodical publications shows 66 in all, with an issue of about 50,000,000 copies per year. This diffusion of light is immeasurable, utterly dazing human imagination. The issues of the whole century cannot be recorded with fewer than ten figures. The power of periodicals carrying the imprint of "The American Baptist Publication Society" over the young is deep and lasting. The present writer's first literary memory is of writing a letter to Benjamin Griffith at 530 Arch Street, Philadelphia, in sending a club of subscribers for "The Young Reaper." The pen letter of that great friend of children in reply was the first personal, tangible tie with the denomination at large.

### 33. Bonds of Unity

It is surprising how many key-notes for a century of usefulness were sounded at once by the founders of the Society. One of them was its ministry in promoting denominational unity. In the first Annual Report (1825) the directors make the following statement of purpose:

> There is another consideration, which will not be deemed unimportant, by any Baptist, who partakes of the spirit of the age. It is desirable to produce, among the members of the denomination, a closer

# THE BAPTIST

# Tract Magazine.

No. 1.—Vol. 2.] JANUARY, 1829. [Whole No. 19.

CHRIST AND THE WOMAN OF SAMARIA.

## FIFTH ANNUAL MEETING

OF THE

## BAPTIST GENERAL TRACT SOCIETY.

1. The Society met, January 7, 1829, at 7 o'clock, in the First Baptist Meeting House, Philadelphia.

2. Br. Elisha Cushman, the President, took the chair, and the meeting was opened with prayer by Br. David Jones.

3. The Annual Report of the Board of Directors was read by Br. Noah Davis. On motion of Br. Joseph Maylin, seconded by Br. Robert W. Cushman, the report was accepted and ordered to be published.



FIRST PAGE OF "THE BAPTIST TRACT MAGAZINE"
January, 1829

union than has yet subsisted. While they have been united, in faith and fellowship, by the bond of peace, supplied by their attachment to "One Lord, one faith, and one baptism," the vast extent of the country, and the independent form of our church government, have operated to estrange them, as individuals. Differences of opinion, too, in reference to various points of Christian obligation and policy, have aided to present serious obstacles to all measures of common concern. The leading designs, which a portion of the denomination are labouring to effect, are regarded by other portions with indifference or disapprobation.

It becomes, therefore, a matter of great moment, to devise some project, which may, as far as possible, kindle the zeal, animate the prayers, and prompt the united efforts of the denomination. The Directors are convinced that the General Tract Society presents an object, which is fitted, more than any other at the present time, to produce this desirable unanimity of counsels and exertions. No opposition has yet been manifested, and none is apprehended. The distribution of tracts is productive of good, so unmixed with present evil, and so free from injurious tendencies—it is so simple, and requires so little expense and trouble, that it cannot excite suspicion, and much less provoke hostility.

It is not an unimportant consideration, moreover, that tracts, widely circulated throughout our churches, will not only supply pressing wants, but may assist to introduce desirable principles and feelings. A large number of individuals will be brought into action, as agents, depositaries, and members of auxiliary societies, who may be expected, from the natural progress of Christian zeal, to become useful assistants in the prosecution of kindred objects.

This purpose was kept steadily in view. A whole page of the annual report was given to it in 1834.

We accordingly feel justified in reiterating the idea already advanced of the value of our Society's influence in rendering us a more united people.

Such statesmanlike hopes had early and continuous realization. Half-way down the years Dr. William Cathcart, in his "Baptist Encyclopedia," said,

During the fifty-six years of its existence the Society has proved an effective means of promoting the unity of the Baptists of the United States in feeling, in doctrinal views, in Scriptural practises, and in the promotion of missionary work at home and abroad.

As our denomination developed westward there were times and places when this ministry was vital. For example, in the northwestern quarter of the country our Sunday-school missionary Baker, in his "Baptists of the North Pacific Coast," records that, in the seventies and eighties,

> The work of the Publication Society was an important factor in unifying the work, stimulating courage, and helping to supply the need of churches and Sunday schools, by having supplies on hand for purchase or donation, so that no church nor Sunday school should lack necessary helps. And the helps themselves being uniform set our people to studying the same lessons, singing the same songs, reading the same books, and using the same periodicals, and thus exerted a silent but untold influence in promoting fellowship and good cheer wherever our people gathered, and was the toboggan on which many of the old issues and jealousies slid off into the abyss of oblivion.

Its ministries to these high ends at the rounding up of the century are a hundred times more manifold and potent than they were in earlier days. The single factor of uniform lesson helps is enough alone to prove that sweeping statement for today.

### 34. Denominational Dimensions

A first requisite of *esprit de corps* is for a body to become aware of its own dimensions and strength. The man who printed the first tracts of the Society and had charge of its first depository, John S. Meehan, had previously, for the Board of Foreign Missions, published a Baptist Almanac. Here is his record.

> One year before we left Philadelphia (1819) I originated the "Baptist Almanac." This was the *first* religious almanac ever published, I believe. Upwards of 3,000 copies of it (for the year 1820) were printed, and they sold very rapidly. The whole edition was sold. The second number of it for the year 1821 was in type. It was taken with our printing office to Washington, but was not published.

As soon as practicable the regular issuing of denominational statistics began. That beginning by the Society is memorable. In the "Tract Magazine," January, 1828, is a table of seven

pages with nine columns—Name of Association, State, No. Churches, Ministers, Baptized, Total, Date of Minutes, Correspondents, and Times of Meeting. Then follows a page of remarks, the first of which might be stereotyped for such tables always—"The foregoing Table is not so perfect as we could wish"—with an account of the sources. The summary is:

There have never been greater additions to the churches in any one year than in 1827. By the table of 1825 before mentioned (which was said to have been below the truth) there were then 191 Associations, 3,743 Churches, 2,577 Ministers, 238,100 Members, of whom 13,057 had been baptized in the previous year. According to the present estimate, there has been an increase of 109 Churches, 11,360 Members, and a decrease of 90 Ministers. But the columns for Ministers and Baptized are blank in numerous instances, both of which are therefore deficient of actual numbers. There are some Associations whose names and members are not on the list, because they could not be obtained. There are also churches scattered through the country, that are not connected with any Association. Besides these, there are about 632 Churches, 886 Ministers, and 52,722 Members of the Six Principle, Free Will, Free Communion, and other Baptists, which are not included in the preceding estimate of Associated Calvinistic Churches. The whole number of Baptists in the United States is over 4,400 Churches, 3,300 Ministers, and 300,000 Communicants.

Any one who is able to see in such statistics not abstract digits, but through them multitudes of beating Christian hearts, looks on the original frayed, yellow pages almost with tears of thankfulness that there was a body which cared enough for the brotherhood to go to the incalculable pains to get the facts together in those days of slow, costly mails and in many cases still slower interest in "the denomination" as a whole. Much of one of the eight pages is used with appeal and directions for helping to get the facts, quite in the vein of the last pages of current Year-Books. But listen to the great purpose announced so long ago:

The Board of Directors of the General Tract Society think it desirable, if possible, to have an Annual Account of our Denomination, and are willing to be at the trouble and expense of preparing and publishing it, if our brethren will furnish the materials.

Only two years later the facts gathered occupy eighteen pages, including now a list of ministers. By 1837 two thousand five hundred copies were printed. It was definitely determined in 1839 to make it a regular yearly publication. The original thought of a "Triennial Register" was completely supplanted by that of "an Evangelical Almanac and Baptist Annual Register." With slight variation of names it so continued till 1868 when it developed into "The American Baptist Year-Book" to continue under that name through the last fifty-six years. The report when the Society was only twenty-one years old shows the growing scope of this part of its work:

> The Almanac and Baptist Register for 1845, of about 16,000 copies, has been continued, and has had an increased circulation. It contains not only the statistics of Baptist churches and Associations in a more complete form, but a condensed sketch of the statistics of all other religious sects in the United States, in a more full and accurate form than ever before published.

By 1853 the "American Baptist Register with 27 engravings of church and college edifices, 496 pages, cloth or sheep, $1.50, five copies in cloth, $6.00," could well be urged as a book which every church ought to buy. It then gave the name and statistics of every church. As the numbers increased it became practicable to give the facts only by Associations and at last only the States. Such a wide survey with its innumerable details can never be perfect. In 1915 a conference of State Secretaries voted, "We believe the Year Book as now published is on a scale entirely inadequate to the demand of the Northern Baptist Convention." The Board in its next report gave a full page to the question raised, concluding as follows:

> The task of assembling and issuing the "Year-Book," to say nothing of the expense, has been enormous. We are now doing the best we can do; and if the Northern Baptist Convention desires to appoint a statistical secretary, and to assume the responsibility and expense of issuing a year-book for its field alone, we shall not only cheerfully withdraw our "Year-Book," but shall feel grateful to be relieved of the heavy burdens we have so long borne.

No one has arisen yet willing to relieve the Society of its prodigious task in getting together the facts year by year and showing the denomination its inspiring attainments. A local church and the whole denomination, if they are to thrive, require, as truly as a business firm or stock farm, an annual "round up." What the Society has done in this respect for the stimulation of the Baptist Brotherhood is faintly suggested by comparison of the summaries on the seven pages of 1828 with those on the three hundred and twelve pages of 1923:

| | *In 1828* | *In 1923* |
|---|---|---|
| Associations | 195 | 2,203 |
| Churches | 3,770 | 59,183 |
| Ministers | 2,417 | 45,412 |
| Baptisms | 16,883 | 375,671 |
| Members | 242,998 | 7,910,450 |

That is, in 1827 one Baptist church-member in forty-six of the population of the United States; in 1922, one in thirteen.

### 35. Distinctive Message

From first to last the Society has devoted itself mainly to those vital matters in which all evangelical Christians are at one, but at the same time has struck clearly, ringingly the notes which no one else is sounding. But two of the thirty-one tracts published before removal to Philadelphia were distinctively Baptistic. One of those two was neither on the subject nor on the form of baptism but on the "Practical Uses of Baptism." Nineteen tracts had preceded even that. From three to six per cent. was a good beginning. If any one could go minutely through the total output of the Society it is doubtful if he could find more than three per cent. for the whole hundred years. But that three per cent. is an exceedingly precious contribution to the kingdom of God on earth, a contribution which, otherwise, it would not have had. In 1924 the compulsory baptism of infants—as if a ceremony without personal volition could have religious value—is by actual

figures and still more by prevailing sentiment far less prevalent than it was in 1824. The American Baptist Publication Society has done more than any other single organization to bring about this steady spiritualization of American Protestantism.

It has supplied nearly all the handbooks on this intensely practical matter. Its first bound volume as we have seen was named "The Baptist Manual." It is the part of history to get in mind the exact purpose:

> The design of the Board, in the adoption of the foregoing resolution, is, to make such a selection from the whole series of our publications, as shall give a correct exposition of Baptist principles, and be adapted particularly to the wants of the West. . . Among other treatises, the volume will contain Pengilly on Baptism, Booth on Close Communion, the History of the Burman Mission, Mrs. Wade's Addresses, and the Duties of Church-members to each other and to their Pastors.

This was in response to a plea from a missionary on the frontier, John M. Peck, who a decade later became Secretary of the Society. He plead in behalf of

> a numerous class of Baptist professors, including many preachers of the gospel. These, though right in the main, are in many particulars deficient in information of the doctrines, peculiar turns of thought, practices, and modes of religious operation of their own denomination in general. They need such a volume as might be compiled from your tracts, as a kind of Manual—a sort of text-book. I know of nothing that would so much tend to produce unity of sentiment and harmony of operation amongst ourselves, as the general circulation of such a volume. There is a tendency everywhere in the West, amongst almost all classes who are any ways religiously inclined, to Baptist sentiments. The deficiency and imperfect views, among so many of the Baptists, of the true sentiments of the denomination; the continual misconception and misrepresentation of other religious teachers, with the connection of immersion with schemes of doctrine entirely the reverse of that of sound Baptists—make this numerous class hesitate and doubt what are true Baptist principles.

It will be observed that this is correctly named a "Manual" and that such a handbook had to meet an urgent practical need and also that it contained stimulus for foreign missions as well as for New Testament teaching. As finally published the

first article was strictly evangelistic so that this "Baptist Manual" was primarily for actual Christianizing, the production of earnest, broad-minded efficient followers of Christ, and incidentally only for the sake of the group who repudiate ceremonial "christening." President Basil Manly, of the State University of Alabama, wrote, "The Baptist Manual as a book of reference and for the purpose of lending to inquirers, should be possessed by every member of the churches." This first handbook went through many editions and may be taken as a typical indication of the services of the Society throughout the century in shedding Baptist light. The large Christianizing purpose stated in the original prospectus with a secondary emphasis on denominational messages, has been fulfilled. Our great fellowship could not have become what it is without this or some similar organism.

One of the "small arms" in the Manual deserves particular note. It had been issued by itself as tract "No. 45" (91 pp.) copied "from the 9th London edition." Its title ran:

> The Scripture Guide to Baptism, or a faithful citation of all the passages of the New Testament which relate to this ordinance, with numerous explanatory extracts from eminent writers (not Baptists); also an appendix on the rise and supposed benefits of infant baptism.

It went through many editions in various languages of both the Old and the New World. It is in our catalog still. "More than thirty thousand copies have been sold in this country." In the New York Baptist Register it was proposed (1838) "to put a copy of Pengilly in every accessible family in the United States." Two briefer current pamphlets of the Society (costing only five cents each), quite in the irenic spirit of Pengilly, say all that we need to say, one giving nothing but Scripture passages (G. S. Bailey's "Bible Reading on Baptism") and the other nothing but statements of Pedobaptist scholars (W. W. Evert's "Concise Comments on Baptism"). As a pastor in the twentieth century the present writer, thanks to the Publication Society, found these two im-

partial testimonies ample and unanswerable. It may be freely admitted, however, that the Society's pamphlets on open communion are not in demand so much as they were in 1837 when the report of the Board drawn by the President of the Society, Dr. Wm. T. Brantly, Pastor of the First Church, Philadelphia, dwelt fervently and at considerable length on the subject beginning,

> There is one class of your tracts to which we would ask special attention. We mean those in which are stated our reasons for declining communion at the Lord's table with our Pedobaptist brethren.

### 36. Confessions of Faith

It is in the realm of handbooks that confessions of faith belong. Our Editor, J. Newton Brown, when a pastor in Exeter, New Hampshire, had supplied much of the thought and the chief hand in formulating what came to be known as the New Hampshire Confession of Faith because in one stage of its development, after several revisions, it was approved by the Board of the New Hampshire Baptist Convention. (1833.) Later, in the service of the Publication Society, he again revised it (1853) supplying two new articles, one on repentance and faith and the other on sanctification. In that connection he announced himself as the author of the original publication and frankly stated that he was making this one "with such revision as on mature reflection he deems called for after the lapse of twenty years." It would be more accurate, therefore, to call it the J. Newton Brown Confession of Faith. The Society has supplied it in unlimited quantities, and it has become the organic statement of a great multitude of churches. It is a part of the "Baptist Church Manual" written by J. Newton Brown and furnished by the Society at the present time.

In this connection stand half a dozen widely used handbooks in practical church polity by Rev. E. T. Hiscox, D. D., of which the most comprehensive is his "New Directory for

Baptist Churches." It is interesting that eleven different books of this kind are now listed by the Society under the name "Handbook" or "Manual," the name of the Society's first bound volume of tracts. (1834.) These various "manuals," though in part about the mechanisms of Christianity, have all been for the purpose of insisting and providing that nothing be counted as of ultimate value except personal relationship to God in Christ. As surely as that is the focal point of religion The American Baptist Publication Society has been clearly shining for one hundred years.

### 37. Historical Department

As Christianity is rooted, not in speculations, but in actual events which have taken place on the earth, its growing power is dependent on a knowledge of Christian history. From Jesus to Hübmaier, Carey, Judson, and Rauschenbusch the throb of a new life has been mediated by living personalities. Many of the Society's earliest tracts and books were of a strictly historical nature. It is difficult to refrain from quoting many titles in the current catalog both of noble volumes and stirring pamphlets on Christian history. In these the history of Christian missions must take a high place. In the first quarter of the nineteenth century it was the work of Adoniram Judson, Ann Hasseltine Judson, and Luther Rice which created the General Convention of Baptists in the United States and not the General Convention which created the work. It is the inspirations of history which sustain the Northern Baptist Convention in the first quarter of the twentieth century. In this chapter we are dealing with the services of the Society in making and molding the denomination. Hence it is here rather than in the chapter on Books that we should think of the Society's works on history.

Before the middle of our hundred years the Society took measures to give special emphasis to this phase of its duties as a Publication Society. It was during the brief administra-

tion of Heman Lincoln (afterwards Professor of Church History at Newton) that the annual report of the Board said:

The Board would also suggest the importance of organizing a historical department, for the special purpose of collecting and preserving all documents elucidating our denominational history, and for publishing such papers and volumes as may shed light upon the rise and growth of Baptist churches, and the progress of Baptist principles throughout the Union. A society having these ends in view, has been recently formed in New England, and others will doubtless be formed in other sections of the Union. The Publication Society, from its central location, combined with the advantages of a permanent building and a denominational library already comprehensive and valuable, affords peculiar facilities for a central organization, with which all the other Societies may become cooperative.

One of the ultimate aims of such an organization should be to secure a complete and reliable history of the denomination from the days of the apostles. The history of the Christian church is yet to be written, and manuscripts of inestimable worth are gathered in the great libraries of Europe, which our venerable antiquarians have never yet disturbed. The recent publication of the works of Hippolytus, by Professor Bunsen, admitted by some eminent Pedobaptist writers to settle the fact that Infant Baptism was unknown in the early churches; and the singular volume of Mr. Shepard, a clergyman of the Church of England, which attempts to prove that those writings purporting to have come from Cyprian, which are the chief historical buttresses of Infant Baptism and Prelacy, are the inventions of a later age, indicate with sufficient clearness the rich veins of historical lore reserved for future laborers.

It was Dr. J. M. Peck, formerly Secretary of the Society, who moved that a special meeting of the Society be held to organize a "Historical Department." The minutes of that meeting belong here:

At the appointed hour, the President took his seat, and prayer was offered by the Rev. Dr. Belcher. The business of the evening was announced by the President to be the formation of a National Historical Society. The Committee (H. G. Jones, Jr., Esq., Rev. John M. Peck, D. D., and Rev. Heman Lincoln) appointed to devise a plan of action, reported through their chairman, Mr. Jones, who stated, that while the Historical Department was designed to be under the control of the Publication Society, and only to be regarded as part and parcel of that body, yet the Committee thought its objects would be best accomplished if there were a separate organization, and accordingly they reported the following constitution:

*To The American Baptist Publication Society:*

The Committee appointed to devise a plan for the organization of a Historical Department respectfully report: That they have had the subject under consideration, and instead of a mere Historical Committee, they would suggest the propriety of giving to the Department a separate permanent form, but at the same time think that the officers should be appointed by your body. With these objects in view they respectfully offer the subjoined Preamble and Constitution:

WHEREAS, It is a matter of grave and serious importance, that a Central Depository should be established for the use of the Baptist Denomination of North America, to contain all such books, pamphlets, periodicals, statistical papers and manuscripts, as pertain to the history of the churches and other societies; the biographies of individuals and all kinds of documents that relate to ecclesiastical history: and

WHEREAS, It is desirable from time to time, to publish such antiquarian papers and documents as may elucidate our early history, the progress of our denominational principles, and the contests of truth with error:

*Therefore,* The American Baptist Publication Society do hereby organize and establish a Historical Department, under the following constitution.

Not only was the proposed constitution adopted, but stirring addresses were made as to the importance of this undertaking. From this date, 1853, it lived ten years as a "Department" of the Society. Rev. J. Newton Brown, the first Book Editor, was engaged with special reference to his doing historical work. In 1855 he could report that circumstances had

enabled the Editor to prepare the Baptist Almanac for 1856; to collect and examine a large number of volumes bearing on the Church History; to extend his preparatory reading and plans in all directions, and to bring up the "Historical Document or Annals of The American Baptist Publication Society" from 1840 to 1855, according to the wishes of the Board. Having closed up his assigned work in this Department, he will be able from this time, if God permit, to devote himself without reserve or distraction of thought, to the great Historical Composition to which the Society has called him—the condition prescribed by the Board being fulfilled.

His great "Encyclopedia of Religious Knowledge" had long been a standard work of wide-reaching influence.

### 38. Historical Society

In 1863 the annual report says:

At the last meeting of the Board, the following resolution was passed respecting the Historical Department:

WHEREAS, The President and Curators of the Baptist Historical Society have presented to the Board a request to be allowed to elect their own officers, and to perform all the functions of an independent Society, therefore,

*Resolved,* That this Board recommend the Society at its next Annual Meeting to invest the Historical Society with power to elect its own Board of Curators and Officers. *Provided,* That the proposed charter meanwhile be so amended, that in case the Historical Society should ever become extinct, its entire property shall pass under the control of this Society; and that the Chairman and the Recording Secretary of the Board, and the Corresponding Secretary of The American Baptist Publication Society be made ex-officio members of the Board of the Historical Society.

For the last seventy-one years the Society and its direct offspring, The American Baptist Historical Society, have been conserving invaluable history.

The library of The American Baptist Historical Society contained in 1923 about 7,000 bound volumes, probably more than 35,000 unbound pamphlets and odd periodicals, and a considerable number of unpublished manuscripts. It has complete or partial files of most of the Baptist periodicals which have been published in the United States and Canada, nearly all sets being complete since about 1900. In the administration of the library special attention is given to the indexing of exceptional articles in periodicals, especially obituary or other biographical sketches. This was begun in current publications in 1913. Earlier articles have been thus indexed to some extent as special occasion has indicated. An index of all special names, names of churches, names of associations, and of other important items in "A General History of the Baptist Denomination in America and Other Parts of the World," by David Benedict, is being made on cards so as to provide immediate access to this treasury of Baptist historical items.

The Society possesses a considerable collection of photographs and early manuscript letters, all indexed for easy access. At various of the annual meetings of the Society valuable papers, most of them on historical subjects, have been presented.

The library has been exceedingly helpful in preparing the present history. But the necessity of visiting half a dozen scattered places in order to consult thirteen other great libraries, emphasizes the need of having one strong central repository of denominational history such as the Publication Society has sought to bring into being and foster in The American Baptist Historical Society. At the end of the hundred years this vital offspring of the Society cries aloud for

all books that have been written by American Baptists. All books about Baptists, whether for or against them. Minutes of Baptist associations and reports of Baptist societies and gatherings. Historical sketches of Baptist churches, ministers, or members. Photographs, likenesses, or pictures of church, college, school, and other buildings, and of prominent members of the denomination. Manuscript sermons, addresses, and lectures which have not been published, but will be of value in this library either for reference or for publication by the Society. Autograph letters and autographs. Baptist periodicals wherever published. Any thing historic or otherwise which relates to the denomination—and for endowment.

## IV

## THE BOOK OF BOOKS

This popular designation fits both because it is the supreme book and because it is a binding together of many books. Its issue is the fundamental business of a Baptist Publication Society. It is the lamp-stand from which "the Light of the world" shines. Baptists, having no other authority, exalt Him. Being rooted and grounded in a literature which tells of him, literary publication is more essential with us than with others. In the first annual report of the Board of the General Tract Society reference is made to "Bible effort" as one of "the leading designs" which the progressive members of "the denomination are laboring to effect."

### 39. Creators of the Great Bible Societies

"The British and Foreign Bible Society" (formed March 7, 1804) was begotten by Baptists. In 1794 William Carey had begun in India the translation of the Bible into Bengali. In two years the New Testament was completed. Carey's colleague, William Ward, "the finished printer," issued it from the Serampore mission press in 1801. England was deeply stirred by this and kindred events of the mission in India. A secretary of the British and Foreign Bible Society afterward, Doctor Girdlestone, says, "Bible circulation in India owes its origin mainly to the zeal of the Serampore missionaries, whose labors had begun shortly before the Bible society was formed." Money poured into the Serampore press from England. The divine impulse became organic in the British and Foreign Bible Society.

The man in England who spoke the word which precipitated organization also was a Baptist, Rev. Joseph Hughes,

pastor at Battersea, a suburb of London. He went to a meeting of the Religious Tract Society and said: "Surely a society might be formed for the purpose; and if for Wales, why not for the empire and the world?" Let the rest of that story be told in the words of Dr. C. C. Bitting's "Bible Societies and the Baptists":

> The proposal was warmly greeted and, at the request of all present, Mr. Hughes drew up his plea of thirty pages entitled, "The Excellence of the Holy Scriptures an Argument for their more General Dispersion." Two editions of this tract were circulated in 1803, and on March 7, 1804, at the London Tavern, Bishopsgate Street, London, the British and Foreign Bible Society was formed, with Joseph Hughes as chief of its three secretaries and "the hands and feet as he had been the head of the institution."

So it was that Hughes, at the "British" end and Carey at the "Foreign" end swung above the horizon the first and foremost of the world's great Bible societies. Ten or more denominations rallied at once to this new world-standard of philanthropy.

Seventeen years only after the organization of the Society its annual report shows that the Baptist missionaries in India had put the Bible or portions of it into thirty-one languages of India.

> An interesting communication has recently been received by your managers from those excellent men who are engaged in translating and publishing the Holy Scriptures at Serampore. Twenty-six years have now elapsed since they commenced their work of translating the Scriptures into the languages of India. They have now published the whole Bible in five of these languages; the New Testament and some parts of the Old Testament in ten more; in six more the New Testament is brought more than half through the press; and in ten more some one of the Gospels is printed; and in several, all four of the Gospels.

By 1842 these Baptist missionaries had printed 529,570 Bibles or parts in forty-four languages and dialects. One of the early translations was into Chinese by Marshman, Carey's colleague. It was the first Chinese book ever printed with movable metallic type and the first whole Bible in the Chinese

language (1822), so that the Scriptures were opened to many millions of China in addition to the peoples of teeming India.

The American Bible Society (formed May 11, 1816) was spiritually the offspring of the British, at once receiving from it financial as well as moral backing. Baptists were active in the organization and generous in the support of the American Society. In the first twenty years of its history they contributed to it more than one hundred and seventy thousand dollars.

### 40. Protest against Narrowness

The British Society had formally begged the privilege of handling the great sums which Baptists in England were raising for Carey's translation and publication of Scriptures, and promised to make large appropriations to that work, which it did. The American Society, likewise, made appropriations for Judson's Burmese Bible. All its appropriations for our missions aggregated about one-third as much as it had received from a single Baptist donor, Mr. John F. Marsh. But in the middle thirties, both in England and in the United States, a pinch of Pedobaptist narrowness cut off all appropriations for new translations which translated instead of transferring into the tongues of India the Greek word *baptize*. No question was raised as to the scholarly character and correctness of the work of Carey and Judson. The two Bible Societies were circulating in various European and Asiatic languages translations which rendered the word by words meaning immersion, but Carey and Judson practised the word as well as said it. Bigoted constituents of the Bible societies demanded that such doings be not sanctioned by their money. Hence Baptists in both countries were compelled through purely sectarian exclusion by others to establish their own Bible Societies.

Our Publication Society from the start had promoted the circulation of the Scriptures, but it was in 1836 that its great

work of this kind began in the organization of what was afterward incorporated with it, the "American and Foreign Bible Society." Hence the story of the latter is an essential part of our century. The Bible work, the great characteristic publication work of Baptists, has no other organization to keep its memory green as an inspiration for coming centuries. Accordingly, a large part of the Baptist declaration is here given:

PROTEST OF THE BAPTIST MEMBERS OF THE BOARD OF MANAGERS OF THE AMERICAN BIBLE SOCIETY

The Board of Managers of the American Bible Society, on the seventeenth of February, 1836, passed the following resolution: "Resolved, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version; at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

The undersigned, members of the said Board, and voting in the minority, request that the following may be recorded as their solemn "Protest" against the proceedings of the majority of the Board in the adoption of that resolution. Believing that the Baptist denomination, as a constituent member of the Society, and upon the principle of a fair copartnership, to which it has brought its full share of capital and of labor, is entitled to a portion of the appropriations made for distributing the Bible at home and abroad; and that the adoption by the Board, of any rule of action not recognized in the Constitution, and tending to exclude the said denomination from these advantages, is a violation of the constitutional compact, a virtual dissolution of the original firm, and on principles of both law and equity would oblige the American Bible Society to refund a proper share of the capital now in their possession. Therefore, the undersigned, members as aforesaid of the Board of Managers, do hereby protest against the principle and bearing of the said resolution, and in vindication of their conduct, assign the following reasons:

Because, though all the denominations represented in the American Bible Society agreed in the use of the English version, they did not agree to adopt it as the standard for translations into other languages.

Because the first Article of the Constitution, which states that "the only copies in the English language to be circulated by the Society shall be of the version now in common use," impliedly disavows the idea of considering that version as the standard in other languages.

Because the framers of the Constitution, in their address to the people of the United States, having declared the great object of the Society to be the dissemination of the Scriptures "in the received versions where they exist, and in the most faithful where they may be required," in the work of foreign distribution, they evidently contemplated a very different rule from that adopted recently by the Board of Managers.

Because the translations made by the Baptist missionaries into the languages of different nations, and against which this resolution is especially directed, are in all instances correctly made; and are, therefore, not only the most faithful, but in some instances, the only versions in those languages.

Because the said resolution implies, that the versions made by Baptist missionaries are of a denominational or sectarian cast, and such as Baptists only could consistently use; whereas, it is well known that all the important ancient Oriental versions, and many of the most valuable modern ones, render *baptizo* in the same manner, and that, exclusive of those made by the Baptist missionaries, the versions of more than one-half of Protestant Christendom, at the present day, are of a precisely similar character. Among these are the Syriac, the oldest existing translation from the original Greek, the Armenian, Georgian, Coptic, Sahidic, Arabic, Ethiopic, Amharic, Gothic, German, Dutch, Danish, Swedish and others.

Because the resolution is partial and unequal in its practical bearing. It requires that the versions circulated by the Society shall be conformed, in the principle of their translation, to the common English version, and yet provides for the circulation of versions not conformed to the standard, in case that all the denominations represented in the Society can consistently use them, and of this consistency the several denominations will be, of course, their own interpreters. If, therefore, the Pedobaptists think they can consistently use the German, Dutch, and other similar versions there will remain no impediment to their distribution. The Board, then, are empowered by the resolution, to discard every translation made by the Baptists, while, on the strength of the provisionary clause, they may continue to patronize as many others, of a precisely similar character, as either necessity or interest may prompt them to circulate.

Nor is this argument affected by the fact that Baptists use the common version. Our circumstances and those of the heathen are essentially different. They are not philologists, we are; they have not the Greek and Hebrew commentaries and lexicographers to refer to, we have; and if some in our language make *baptizo* mean to sprinkle, to pour, or to christen, we define it to immerse, and our definition, among the learned and unlearned, the bond and the free, extensively prevails.

Because the resolution not only bears an unkind aspect toward a denomination who, with commendable zeal, have already translated the Scriptures into the living languages of more than one-half of the entire population of the globe, but it is in fact, a virtual repeal of the noble resolutions of

May, 1834, which contemplate giving to all the destitute families of the earth, within the shortest practicable period, the unadulterated word of God. For if the labors of the Baptist denomination are to be discarded, we hesitate not to say, that this benevolent design cannot be accomplished within the shortest practicable period; nay, more, it can never be accomplished at all.

Because the consentaneous action of the two most powerful Bible institutions in existence, in reference to the subject of affording aid to versions of the Scriptures made by Baptist missionaries, constrain us to regard this resolution as tending to blot out of every Bible in the world the testimony of the Holy Spirit in relation to a distinguishing ordinance of Christianity and the first duty of a believer.

Because a measure which withholds from the heathen the word of life and suffers them to hasten to the retributions of eternity without the knowledge of God and the way of salvation, simply because the volume it is proposed to give contains the translation of a single term to which only Pedobaptists object, but which, by the admission af all, cannot lead to any fundamental error nor to a single invalid administration of a Christian ordinance, is obviously inconsistent with the benevolent character of the American Bible Society, and with the spirit of Christianity.

The undersigned would conclude this, their protest, with a single-hearted prayer to the great Author of the Bible, who best knows how to guard and extend his own truth, that we may all be guided by him in the further progress of this most responsible and momentous affair.

Spencer H. Cone,
Archibald Maclay,
Jonathan Going,
Charles G. Somers,
William Judd,
Charles C. P. Crosby,
Wm. Winterton,
Octavius Winslow,
Luke Baker, M. D.,
Samuel Barnard,
William Colgate.

### 41. American and Foreign Bible Society

The protest was unheeded and the day after the American Bible Society finally voted utterly rejecting it, the American and Foreign Bible Society was organized (May 12, 1836) in the Oliver Street Baptist Church, New York, of which Spencer Cone was pastor. A year later this action was ratified by

a special convention of which Rev. James D. Knowles (who had drafted the first Constitution of the Publication Society) said, "It was, we believe, the largest and most intelligent assemblage of Baptist ministers and laymen which has ever been held."

At the second annual meeting of this American and Foreign Bible Society President Cone reported that it was promoting the circulation of the Scriptures in twenty-six languages, and Treasurer Colgate reported the Society's receipts for the year as $43,823.80.

That report contains two items showing incidentally the close relationship of our Publication Society and our Bible Society. I. M. Allen, General Agent of the Publication Society, wrote to an auxiliary of the Bible Society a warm letter of appreciation of its work. Afterward he was for eight years the agent of the Bible Society. This year, too, the American and Foreign Bible Society having given 1,000 Testaments to the New England Sabbath School Union, which afterward merged in the Publication Society, published a letter of thanks from the hand of H. S. Washburn, the founder of its "Young Reaper."

Repeated endeavors have been made to get the American Bible Society to withdraw from the position which made it a distinctively Pedobaptist institution. For example, in 1879 it was thought to be accomplished and the recovery of the Society to catholicity was enthusiastically announced over the signatures of the twelve most unmistakably representative names in the Baptist denomination of that day: M. B. Anderson, Edward Bright, John A. Broadus, Wm. A. Cauldwell, S. S. Cutting, Alvah Hovey, Jas. M. Hoyt, Edward Lathrop, J. N. Murdock, Henry G. Weston, J. L. M. Curry, G. W. Northrup. However, the Board of the American Bible Society very soon again refused to aid in the printing of Judson's Burmese New Testament, and the noble signers just mentioned were painfully compelled to retract their announce-

ment, which they decisively did. In 1893 the American Bible Society published a translation in a European tongue which makes "the Great Commission" say "make disciples by baptizing them." This falsification of the original to sustain baptismal regeneration, showed that the Society, out of deference to its sacramentarian friends, instead of being interdenominational was still a strictly Pedobaptist organization.

For forty-seven years the American and Foreign Bible Society did its work before finally merging in the Publication Society, although repeated attempts at union were made and almost unanimously adopted by both societies. Through that Society we aided with large appropriations the Bible work in Asia and in the United States. Before 1880 the American and Foreign Bible Society had disbursed over one million and a quarter dollars ($1,294,898.27).

### 42. The American Bible Union

Another great development in our publishing the Book of books was through The American Bible Union (formed in 1850). That was an offshoot of the American and Foreign Bible Society and remerged with it before the latter finally merged in the Publication Society. It involves one of the most important contributions ever made by any body of Christians to the world's Bible history.

From the beginning of discussion as to publishing the correct translation of Carey and Judson in India, many of our denominational leaders believed that loyalty to the original Word, as well as mere consistency, required that we should have a correct translation in the English language as well as in the languages of India and the rest of the world. They agreed, however, to leave that question unsettled temporarily and joined heartily in the work of the American and Foreign Bible Society with the more conventionally minded who demanded an exact translation in Burma, but clung to the so-called King James version in English. They, however, kept

the question alive by constant insistence that a revised version of the English Bible was greatly needed on many accounts. After fourteen years of fraternal discussion and waiting, the American and Foreign Bible Society took decisive action against revision of the English Bible. It was no longer an open question in that society. The devoted friends of a revised version of the English Bible were compelled to organize a society for the promotion of correct translation in all languages. In the light of the fact that after some years the whole English-speaking world came to the conclusion that we must have a revision of the English Bible, and set about getting it, this pioneering of light by our American Bible Union is perhaps the most intense focal point in the whole century which we are studying. It occurred twenty years before the Convocation of Canterbury (1870), at which the Church of England leaders decided to undertake a revision.

Among the foremost Baptists on the Board of the American Bible Society in 1836, each arguing at length against its sectarian action, were Spencer H. Cone, a Corresponding Secretary of that Society, the prominent pastor in New York, and William Colgate, the preeminent laymen of New York. Doctor Cone became President of the American and Foreign Bible Society and Mr. Colgate its treasurer. When, after fourteen years of patient effort, they finally failed to win the American and Foreign Bible Society to their steady ideal of a revised English version, they both withdrew in a dignified and fraternal spirit along with a number of others. Let one of these, Dr. Thomas Armitage, afterward distinguished as pastor of the Fifth Avenue Church, tell what happened next:

> I was invited by note to attend a meeting (May 27, 1850) at No. 128 Chambers Street (the home of Mr. Colgate), called for the purpose of consultation among a few friends of the Bible as to present duty. The day arrived, and in a drenching rain, from different points in these three cities, they came to the place of meeting. (About 20 men.) I never went to a meeting in my life with a heavier heart. The moment one took the hand of another a quivering lip asked, "What does God require?"

Deacon Colgate, as the eldest in the company, was called upon to address the throne of grace. We kneeled down. Sir, if I were in that parlor I could point you to the very spot on which I bowed. All were silent. The venerable man of God was too much overcome even to lead in devotion, but his emotion found vent in sobs and tears. And there, sir, the whole company knelt, weeping, for several minutes, in solemn silence before God, save as now and then some struggling sigh was heard. When he was able to offer vocal prayer he asked God to direct us aright; if it were our duty to form another society, to give us a clear sense of duty and to open our way; but if not, to permit confusion (hesitatingly) and to throw a hedge about us on every side, that the word of God might be magnified by this new trial. Few such prayer-meetings have occurred on earth. It was worthy to be compared with that of the few students behind the haystack near Williamstown consecrating themselves to foreign missions and forming resolutions that inaugurated missions to the heathen.

They met again four days later. The following action was taken:

WHEREAS, The mind and will of God as conveyed in the inspired originals of the Old and New Testament, are the only infallible standard of faith and practise; and therefore, it is of unspeakable importance that the Sacred Scriptures should be faithfully and accurately translated into every living language; and

WHEREAS, A Bible Society is bound by imperative duty, to employ all the means in its power to insure that the books which it circulates as the revealed will of God to man should be as free from error and obscurity as possible; and

WHEREAS, There is not now any general Bible society in this country which has not more or less restricted itself by its own enactments from the discharge of this duty, therefore

*Resolved,* That it is our duty to form a voluntary association for the purpose of procuring and circulating the most faithful versions of the Sacred Scriptures in all languages;

*Resolved,* That in such an association we will welcome all persons to cooperate with us who embrace the principle upon which we purpose to organize, without regard to their denominational positions in other respects.

Within two weeks a public meeting was held in the Tabernacle, Mulberry Street, at which The American Bible Union was organized. Says the constitution, "Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world."

Two of the new Society's rules for translating are given below. Note how carefully, completely conservative they were as to alterations in venerated phraseology. At the same time, compare them with the rules of the Canterbury revisers twenty years later and see how these Baptists pioneered not only in time, but also in scholarly thoroughness—tenderly reverent of the past but not tradition-bound.

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Whenever there is a version in common use it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided, and only such alteration shall be made as the exact meaning of the inspired text and the existing state of the language may require.

It was the first organized attempt at revision after 1611. Many rallied to this new program. Mr. Colgate always insisted that he was pleading as one of the plain people for a rendering which the plain people could not misunderstand. The writer remembers how the renderings issued by the Bible Union were welcomed and cherished when he was a lad in a hamlet of farmers in Ohio.

More than one million dollars flowed into the treasury of this pioneering Society. It engaged the most eminent Greek and Hebrew scholars of the time. They were of nine different denominations. Some were European scholars. The organization was on an explicitly non-denominational basis.

The book of Job was published in 1856. The New Testament was completed in 1865; Genesis, in 1868; Psalms, in 1869; Proverbs, in 1871; Joshua, Judges, and Ruth, in January, 1878; Isaiah, in 1879; Samuel, Kings, and Chronicles were completed in manuscript and the entire Scriptures nearly finished. The Society published revised versions of the New Testament, complete, in Chinese written character, in Ningpo colloquial, in Siamese, and in Sgau Karen. It had ready for publication translations or revisions of the Pwo Karen, Shanghai colloquial, and the Maya.

All this was done in less than a quarter of a century. In its annual report of 1875 the Society said:

> The Union has printed several millions of tracts bearing upon the subject of Scripture translation, revision, and circulation. It has excited and stimulated inquiry, both in Great Britain and in this country, regarding the necessity of correcting the errors of the common version . . . and done more than all other agencies to educate the Christian world in the obligations which bind them to give to others, as God has given to them, his revealed truth in its purity. The Canterbury movement is only one of the consequences. The translations of the Bible Union influence for good every translation of the Sacred Scriptures that is being made by Protestants in Europe, America, Asia, and Africa.

Its great pioneering of light for the world having been accomplished, steps were taken by which it remerged in the American and Foreign Bible Society out of which it had sprung. This was substantially accomplished by 1881.

### 43. Consolidation

For some years there was a steadily growing conviction that our efforts in Bible translation and distribution ought to be unified. Various formal endeavors to that end were made, including the reunion of the American and Foreign Bible Society and The American Bible Union. Elaborate negotiations for union of the American and Foreign Bible Society and The American Baptist Publication Society are recorded in the Board's report of 1866, and a vote of the Society "That we regret the failure of this second attempt at union." Another attempt, however, was made and went so far that in 1870 the name was changed to Bible and Publication Society. But the merger having failed again the name had to be changed back in 1873. In 1880 a conference was held in New York City of the American Baptist Missionary Union, The American Baptist Publication Society, The American Bible Union, and the American and Foreign Bible Society. The pulse of the Publication Society in Bible work was greatly quickened by all this agitation in which it took a leading part.

By 1882 its annual report showed that Bible work is inherent in the very nature of the Society's functions in colportage and Sunday-school promotion; that the Society has facilities in these agencies, its depositories, and its general organization for doing Bible work with scarcely any additional cost in overhead expenses, that it was distributing not only thousands of copies of the common version, but had also issued an edition of the new Canterbury revision with the American Committee's preferred readings incorporated in the text, that it had offered to take and was ready to take the plates of the Bible Union Translations and publish and distribute all for which they could get funds. By vote of the Society a large joint committee of all the denominational bodies was created to call a convention to deliberate on the whole Bible business of the churches. That Convention was convened at Saratoga, N. Y., May 22, 23, 1883. Four hundred and fifty-one delegates assembled, representing twenty-seven States and Territories, five societies, and certain other committees and groups concerned. This most widely representative Convention unanimously adopted the following:

WHEREAS, In the year 1833, the Baptists of America resolved to give to the heathen the pure word of God in their own languages, and to furnish their missionaries with all the means in their power to make their translations as exact a representation of the mind of the Holy Spirit as may be possible; and

WHEREAS, Their missionary translators were instructed to endeavor by earnest prayer and diligent study to ascertain the exact meaning of the original text, and to express that meaning as exactly as the nature of the language into which they translate the Bible will permit; therefore,

*Resolved,* 1. That this convention earnestly reaffirms these positions as sound and obligatory.

*Resolved,* 2. That, as these principles are divine, it is the duty of American Baptists to circulate versions made upon these principles in all languages, as far as such versions can be secured.

*Resolved,* 3. That, as there are differences of opinion in our denomination, touching the several versions now existing in English, on the score of fidelity, it is the right of every Baptist to use that version which best commends its faithfulness to his conscience in the sight of God.

*Resolved,* 4. While in the judgment of the convention the work of revision is not yet completed, whatever organization or organizations shall be designated as the most desirable for the prosecution of home Bible work of American Baptists should circulate now the commonly received version, the new Revised version, with the corrections of American revisers incorporated in the text, and the translation of The American Bible Union, according to demand; and that all moneys specifically designated for circulation of either of these versions should be faithfully appropriated in keeping with the wish of the donor.

*Resolved,* 5. That in the judgment of this convention, the Bible work of Baptists should be done by our existing societies, the foreign work by the American Baptist Missionary Union, and the home work by The American Baptist Publication Society.

*Resolved,* 6. That in our judgment, the Missionary Union should more fully recognize the necessity of accurate translation and wide distribution of the word of God in foreign lands; that the duty of providing means for this work should be more distinctly and effectually urged by the Union upon the churches; and that the Union should employ whatever additional agencies may be required to secure this result.

*Resolved,* 7. That the Publication Society should maintain a new department, to be designated as the Bible Department, and that this department should be charged with the duty of collecting and expending funds for home Bible work; and that a special secretary, of equal authority with the missionary secretary, should be appointed to take the supervision of the department.

*Resolved,* 8. That, as a guarantee that all the chief views current in our denomination shall be represented in the conduct of our home Bible work, as a provision for a settlement of the questions which have arisen with regard to the administration of that work, the American and Foreign Bible Society be requested to name three persons to be voted for as managers of the Publication Society; and that upon the election of these persons as such managers, the American and Foreign Bible Society be requested, in the interest of Baptist unity, to dissolve and thenceforth cease to exist as a separate organization.

*Resolved,* 9. That, the Publication Society should maintain such intimate and close relations with The American Baptist Home Mission Society in the prosecution of Bible work, that the very large missionary force of the latter Society among people of many languages and on the frontiers of our country may be effectively employed in the practical work of Bible distribution.

The present writer, then a young pastor, at the end of the Convention meeting, said to a revered teacher, "Is it not glorious to have this long mooted question finally settled?"

He replied: " Yes, indeed. And this is the third time that I have helped to settle it finally! " It may safely be added forty years later, that this was a case of " three times and out," for it has remained settled. It is now a firmly established policy and unquestioned that The American Baptist Publication Society is the Bible Society of the denomination.

### 44. Activity

It has gone forward doing the work assigned to it. In the very next year, 1884, the Society distributed 136,358 Bibles, Testaments, and parts of Scriptures, including the common version of 1611, the Anglo-American version of 1881, Bible Union versions, and versions in Spanish, Swedish, German, Danish, French, Chinese, Welsh, Polish, Hebrew, Greek, and Italian. Hungarian, Bohemian, Russian, Slovak, and Naga have since been added. Doctor Rowland said,

> During the last five years, ending April 1, 1885, the Society has given over three hundred and thirty thousand (334,893) of these perishing ones a copy of the Bible or Testament, at an aggregate cost of over fifty-nine thousand ($59,212.78) dollars.

In 1904 it is recorded that

> Since 1883 the Society has received and distributed for Bible work, $303,051.26. It has paid into the treasury of the American Baptist Missionary Union $48,031.36, and into the treasury of the Foreign Board of the Southern Baptist Convention $13,000, to aid in foreign Bible work. Besides, it has aided all the missionaries of The American Baptist Home Mission Society both on the home field and in our insular possessions with Bibles.

In 1922 the report of the Board states:

> We have spent about $10,000 for an entire set of copper plates ready to be used in printing the Russian Bible. An edition of 15,000 has been authorized, and will be printed as soon as possible. The sum total of costs of the Russian Bible, including the plates and the first edition of 15,000 copies, will be approximately $36,000. It will be a most attractive and interesting volume, and from every point of view it will be the finest Bible in the Russian language ever printed. Grants of Scriptures have been made in forty-six States, and in the following countries: Africa,

# БИБЛІЯ

ИЛИ

# КНИГИ СВЯЩЕННАГО ПИСАНІЯ

## ВЕТХАГО И НОВАГО ЗАВѢТА

ВЪ РУССКОМЪ ПЕРЕВОДѢ

СЪ ПАРАЛЛЕЛЬНЫМИ МѢСТАМИ

### ОТЪ ІОАННА

ГЛАВА 1.

Въ началѣ было Слово, и Слово было у Бога, и Слово было Богъ.
2. Оно было въ началѣ у Бога.
3. Все чрезъ Него начало быть, и безъ Него ни что не начало быть, что начало быть.
4. Въ Немъ была жизнь, и жизнь была свѣтъ человѣковъ.
5. И свѣтъ во тьмѣ свѣтитъ, и тьма не объяла его.
6. Былъ человѣкъ, посланный отъ Бога; имя ему Іоаннъ.

PHILADELPHIA
THE JUDSON PRESS
BOSTON CHICAGO ST. LOUIS LOS ANGELES
KANSAS CITY SEATTLE TORONTO

TITLE-PAGE AND OPENING OF JOHN'S GOSPEL
In the Russian Bible

Canada, Canary Islands, Central America, China, Czechoslovakia, France, India, Mexico, Porto Rico, Russia, South America, Sweden, and the West Indies. Several large gifts were made to colleges and seminaries at home and abroad. Scriptures in the various languages of this polyglot country have been supplied to all the missionaries of The American Baptist Home Mission Society as well as to the missionaries of the American Baptist Foreign Mission Society. We send to China to obtain the Scriptures which our missionaries have prepared to meet the needs of the Chinese in this country. During the year we have aided 311 churches and 288 individuals by giving without money and without price 13,110 Scriptures.

Expressions of thanks like the following this year are common through the years:

From our Baptist brethren—Lodz, Poland: "The three cases containing Bibles, Testaments, and Gospels arrived safely at Lodz. We thank you heartily for so generously helping us to propagate the evangelical truth in our land. The Bibles will be carefully circulated amongst the people, and later on, a report concerning the distribution of the same will be forwarded to you. May God bless you in your kind act."

From a missionary of the Woman's Home Mission Society in Michigan: "Many thanks for your generous gift of two packages of Bibles." From a U. S. Service representative, California: "The Testaments came to me last week. Please accept my thanks for this grant. The men of the U. S. Service will appreciate very much these splendid Testaments." From a pastor in Ohio: "Many thanks for the Bibles, which were received in fine condition. I want you to know that your kind cooperation in this matter is very greatly appreciated."

### 45. An Improved Edition

In carrying forward the work of providing the best renderings obtainable, the Society engaged the three Nestors of the denomination (in the eighties), Dr. Alvah Hovey, Dr. Henry G. Weston, and Dr. John A. Broadus, to take the Bible Union New Testament of 1865 and subject it to careful revision. This was exactly in the spirit of the Union's whole endeavor. For example, in the typical folio volume of the Acts of the Apostles (1858) arranged in three columns, "King James Version," "Greek Text," and "Revised Version," the work largely of that foremost New Testament scholar Horatio Balch Hackett, the preface closes with these words:

There is no pretense or supposition that this work is perfect. It is published to call forth criticism. The desire is that its faults should be detected in order that they may be corrected. No one who really loves the truth will prefer that a mistake or oversight of his should pass current for the word of God. To know and do His will should constitute the sole aim of a disciple of the Divine Teacher. Whoever by a just criticism contributes his mite to the correction of a living translation of the Sacred Oracles, so as more clearly to bring out the truth, deserves more gratitude than the man who discovers a mine of gold or of diamonds.

In exactly that high realm, the Publication Society brought out in 1891 an "Improved Edition" of the New Testament by the three scholars above named. In 1889 the task of revising and completing the Bible Union's Old Testament work was committed by the Society to Drs. B. C. Taylor, J. R. Sampey, W. R. Harper, and I. M. Price. The preface of the 1912 edition says:

When the work of translation was sufficiently advanced, that of composition began. Progress was slow, however, and this part of the undertaking was not completed until the year 1910, when, to the great satisfaction of the Society the task assigned by the Saratoga Convention in 1883 was ended so far as production is concerned.

But such work is never really "ended." The report of the Board ten years later (1922) says,

Our Improved Edition of the English Bible has a number of typographical errors, and the book should be read from the beginning to the end most carefully to discover all such blunders, and corrections should be made, new plates being provided wherever necessary, and a new edition of the work should be issued.

It is the unique glory of the denomination that for seventy-four years, through the Publication Society and its constituent organizations, we have prosecuted the work of getting the English Bible into unmistakable English. This putting of the Bible within reach of the common people and measures for putting it into their hands and inducing them to study it, are the supreme work of a church publishing society, at any rate of a Baptist Publication Society. Said President John A. Earl at the 1913 annual meeting, "It is more necessary for

the Baptists to give the world a correct Bible than to do any of the other worthy things for which The American Baptist Publication Society exists."

In this connection the enthusiasm of the Chairman of the Society's Committee on Bible Work in 1907 deserves record. All ardent believers in an actual English reproduction of the ancient Holy Scriptures will agree that in this instance the enthusiasm of Dr. D. C. Hughes was tempered by a judicial spirit like that of his illustrious son.

> Now, at length, after years of toil, anxiety, and expenditure of money, our Society has brought to a successful completion a revision of the entire Bible—the Old and New Testaments. The Board, and especially our honored and indefatigable secretary, Adoniram Judson Rowland, D. D., and his able coadjutors, are to be most heartily congratulated on bringing to pass this magnificent masterpiece of all their splendid work.

In his diamond anniversary address of the Society (1899) Doctor Henson said, "A single Testament has been known to lead eighty-six people to the Lord in one year." The 1921 report of the Society puts this glowing item on record:

> In a shop meeting in a middle Western city, no direct appeal was made, but pocket Testaments were given to the workers. On the way home in a street-car that night one of the men was reading his new gift, the New Testament. Sharp and surly were the taunts of his mates, but as the jeers continued he looked up and said: "All right, boys; keep it up, but this Book just now has taken me back nearer to my mother's knee than I have been for twenty-seven years." A quiet came in that car.

The two great phases of our history yet to be treated, colportage and Sunday-school work, are obviously aspects of this.

### 46. Expositions

Before passing to chapters on those aspects of publishing the Word, we must note in the present chapter on the Book of books expositions of the Bible. While with us the Book itself is the main thing and the only authoritative source, human commentaries on it, taken only for what they are worth, are worth a great deal. Exposition of the Bible is a leading factor

in all of our Sunday-school and periodical work. But it also has a place of its own. Many of the publications of the Society from the start have been more or less of the nature of commentaries, and many individual volumes explicitly so. But there are two complete sets of commentaries on the Bible which have been of great use.

One is entitled "Clark's People's Commentary." It is in nine volumes on the New Testament. There are also by the same author, G. W. Clark, a "Harmony of the Gospels" and a "Harmony of the Acts and the Epistles." As a practical, working pastor, as well as a teacher, Doctor Clark with the assistance of Dr. O. P. Eaches prepared commentaries adapted to the wants of a multitude of people. Dr. John A. Broadus used in his seminary classes for years Doctor Clark's "Harmony of the Gospels."

The other set is by some of our greatest scholars, Hovey, Broadus, W. N. Clarke, Bliss, Hackett, Arnold, Stevens, Gould, Kendrick, and others. It has seven volumes on the New Testament, which the writer as a pastor found of great help. It is modestly entitled "An American Commentary," the general editor being Alvah Hovey. There is also, later, an American Commentary on the Old Testament, i. e., thirteen books of it, in five volumes. Our American Commentary "has greatly approved itself to other denominations as well as our own."

It would be a fitting centennial celebration of the Publication Society if some benevolent friends would provide that every young man when he is ordained in our denomination during the next ten years be provided with a copy of the Revised Bible, Improved Edition, in the best binding. If the donors would go further and put into his hands also a set of "An American Commentary on the New Testament," we would need have no fear that our coming preachers would not be well equipped to understand the Book of books and to preach the word intelligently.

## DIVISION TWO

## GROWING TRANSMISSIONS OF LIGHT

"The object of this corporation shall be to promote evangelical religion by means of the Bible, the Printing-press, Colportage, Sunday-schools and other appropriate ways." That is the chartered business of the Publication Society. Having glanced at one hundred years of its Bible and other printing work we come next to the great means of getting its publications into the hands and hearts of the people, "Colportage, Sunday-schools and other ways."

### V

### COLPORTAGE

#### 47. Personal Portage

In his 1922 report Dr. Samuel G. Neil calls attention to the fact that the essence of the Society's work is as old at least as the early days of the Reformation, quoting D'Aubigne, the church historian, who says in 1524:

> In this manner, for the most part, these printed works were circulated. Farel and his friends transmitted the sacred books to certain dealers or Bible workers, poor men of good character for piety, who, bearing their precious burden, went through towns and villages, from house to house, knocking at every door. The books were sold to them at a low price, that the interest they had in their sale might make them the more industrious in disposing of them. Thus as early as 1524 there existed in Basle, and having France for the field of operations, a Bible Society, an association of Bible workers, and a Religious Tract Society. It is, then, a mistake to conceive that such efforts date only from our own age; they go back—at least in the identity of the objects they propose—not merely to the days of Reformation, but still further, to the first ages of the Church.

Doubtless these light-bearers four hundred years ago carried their Scripture translations and other tracts on their backs, or strung from their shoulders, so that they brought their precious wares before people on trays, baskets, or the like, swung from the neck. So they came to be called neck-pedlers, *col*-porteurs. At any rate this house to house disposal of the most precious goods on earth by neck-porters, was first officially named in America by The American Baptist Publication Society in 1840. A year later the American Tract Society followed suit. Later on the French word was completely Anglicized so that it has long been simply colporter. But the accent is always on the first syllable, reminding us that colportage is a strictly personal ministry. So the printed words of life become incarnate, mediated by a Christlike human body.

### 48. Sundry Methods

At the outset, as we have seen, it was suggested that the tracts be distributed through Sunday schools as rewards, by home missionaries, by pastorless churches as substitutes for sermons, by pastors as a regular habit in visiting, and by Christians generally. "If every one should carry a few tracts with him constantly and give them to persons likely to profit by them, it is impossible to calculate the benefit which might result." That little "if" was the large discount in the working of the plan. Yet in those days when people were not so flooded as now with printed matter of all sorts, there was more hope of a popular use of tracts. This hope was quite promising, especially in the newer parts of the country. Accounts show that on the frontiers tracts were welcomed, sometimes with great eagerness. Home missionaries became the chief distributors. John Mason Peck was an apostle of tract distribution as well as of Bible societies, public schools, Sunday schools, and church organization.

Thanks be to God that you have opened to me another field of usefulness. I am confident that much good is in store for this region. In the

REV. AMOS ROBINSON, COLPORTER-MISSIONARY
For Many Years in the Imperial Valley, California

whole transaction of supplying books to us, I see the hand of God clear as noonday. I am astonished at what has been done. When I wrote you first, my heart was oppressed with gloom and despondency in view of the prospect before us. The emotions which your answer excited, I should attempt in vain to express. I resolved never again to distrust, however dark the hour. . . Your donation is destined to exert a powerful influence over many immortal souls. The eagerness with which the children and youth listen when I read to them; the thankfulness they manifest for the loan of a book; and, more than all, the sensation which your letter has produced, indicate that they will produce an effect that may be felt forever. In no place can your tracts be more wanted than here. Preaching of any kind is extremely rare. Tomorrow is the Sabbath. Here will be heard no Sabbath bell; and nowhere within the distance of twelve miles at least, will be heard the sound of the gospel. . . Here the man with no religious sentiment invariably devotes that day to hunting, unless a stronger inducement is laid before him to attend to something like public worship. Never before did I so deeply feel the value of a book. An interesting tract, a religious periodical, or other interesting work, will call the people from the profanation of that holy day, and place them within the sound of the tidings of salvation.

From time to time elaborate plans were devised for getting the distribution done as it were by mechanism. One way was "monthly tract distribution" by mail. It proved an almost entire failure. Another was a plan of "tracts for every church." On application of a minister or deacon every church in the country was to be supplied with 600 pages of tracts gratis. It was hoped that these samples would stimulate a demand. More than one-tenth of the churches were induced to ask for the free sample. But no wholesale demand was creatable. The measure for distribution on which chief reliance was placed for many years, was auxiliary societies in churches. These small groups with their officers and special meetings got something done. They combined money-raising for the cause in general with consumption and distribution of tracts themselves. The personal element had play and was efficient. Their usefulness is witnessed by the fact that organization of auxiliaries was one of the outstanding items reported by agents of the Society. Some years many new ones were formed, e. g., in 1836, 158. Some of them were

very active for a time. It will be suggestive, if an antiquarian can discover in some attic trunk or other heirloom a vivid account of the activities of one of the auxiliaries. Annual reports are for the most part in general terms:

The Young Ladies' Society of Patterson, New Jersey, had distinguished themselves by obtaining 350 subscribers, and distributing in and around the town no less than 60,000 pages of tracts. The students of the Haddington and Burlington Institutions had formed Auxiliary Societies; and the latter had adopted the plan of monthly distribution. Auxiliaries in Worcester and Boston, Mass., had been active in cooperation; but many others had become remiss.

Depositories and branch houses have been almost from the beginning great means of distribution, but they require consideration in a different connection. We are considering now not opportunities provided for getting good literature, but the carrying of it to people and the pushing of it upon them, "going out into the highways and hedges and compelling" attention.

The work of missionary-minded pastors was the stock out of which grew the chief development in distribution. In 1838 a minister in Arkansas wrote, and similar accounts came from many States in the West:

I cannot find language to express the thankfulness which I feel for so valuable a treasure, and the salutary effects which they have wrought among the Baptists here. Since the arrival of the box of tracts I have been riding, preaching, and distributing them. I have visited the churches and the respective neighborhoods in the Association. Uniformity is effected among the Baptists of this Association; the missionary cause is warmly espoused, and all move on harmoniously. I have distributed all, and could have distributed many more. I am highly pleased with the information you gave me in your last, of sending on another box of tracts. They will be cordially received, and all dispatch made in distributing them.

### 49. Commissioned Men

The word Colporter first appears in the report of 1841. The paragraph concerning this modest beginning is as follows:

*Colporteurs.* A few traveling agents, upon the Colporteur system, have been employed. The amount of their business has not been extensive. But the Board believe that when this system can be brought more largely into operation, particularly at the South and West, it will effect great good. It will require a large increase of capital to enable the Board to use this system as extensively as they wish. When this is furnished, an experiment can be made, which will test the feasibility of the plan; and which we think will prove it to be a most important means of doing good.

Three years later we get the first full glimpse of colportage, which has been an important part of the Society's work for eighty years:

*Colporteurs.* The experiment in this Department of our efforts demonstrates its economy, safety, and efficiency. Without this appendage, the Publication Society can effect but little in providing for the spiritual wants of the churches where its labors are most needed. This plan involves no doubtful experiment. It requires no complicated or expensive machinery to provide means of instruction by the press for our whole denomination. No costly agencies are necessary. The plan adopted combines the agency system of the American Tract Society, and the book system of the Methodists. Our Colporteurs, instead of being paid salaries, traveling expenses, and for traveling equipage, receive a commission on sales. Pious, discreet, and efficient colporteurs in this way can sustain themselves, provided the Board has means to furnish them with sufficient stock. They visit families, attend protracted and other meetings, associations and Sabbath schools, and supply the people with suitable publications, and cultivate habits of reading. Throughout the whole South and West, appointments for preaching can be made, and congregations gathered on week-days as well as on Sabbaths. In most cases these colporteurs will be ministers of the gospel, and thereby a useful corps of intinerant missionaries can be provided in our frontier and destitute settlements. There are providential circumstances in the condition of our Southern and Western ministers, that make such an arrangement highly expedient. A very large proportion of our churches, in those parts of our country, have regular visits from ministers but once a month. The monthly meetings always include two days. On Saturdays, church-members and many other people assemble for worship. This furnishes the colporteur an admirable opportunity to dispose of his books. Baptist pastors and itinerants can do what every Methodist circuit preacher has always done—supply the churches with means of instruction from the press. Rev. O. Dodson, of the Western District in Tennessee, performed services as colporteur a few weeks last year, and circulated about $280 of our publications in a section where they had never reached before. Rev. J. Lamb is an itinerant missionary and also a colporteur in Bethel asso-

ciation in Kentucky and Tennessee. The Rev. T. L. Garrett of Western, and Rev. D. S. Colgan of Southern Kentucky have each been furnished with a small assortment of books for circulation in that quarter. Mr. Thomas F. Morgan officiates as colporteur in Cincinnati and vicinity. Rev. A. B. Harris has just commenced colporteur and itinerant missionary labors in Illinois and Missouri. The missionaries connected with the Pennsylvania Convention have circulated the Society's books, and done much service for the Society in this State.

A circular issued that year gives other important details of this newly systematized business:

Ministers and other brethren who wish to obtain the publications of the Society on credit, will please send, with two responsible names besides their own, the following form of security: [The form is omitted here.]

The following rule is to be observed invariably: "In no case should a person pay out money received for books, for any other purpose, however great and pressing may be his necessities. It is a dishonest breach of trust and must be treated accordingly. Nor should he sell books to churches, Sabbath schools, or individuals, on credit unless he is prepared to pay for them promptly himself." Usually colporteurs receive 25 per cent. for their perquisite on sales, which they can retain and use. The safest mode of sending funds is to purchase from some bank, broker, or merchant, a draft or order on a bank or mercantile house in Philadelphia. This saves all risk of mail; for if the draft is lost, it can be sent again, by getting a duplicate. On books purchased by the Society of others, a percentage of all above costs and incidental expenses will be allowed; averaging, probably, from 15 to 20 per cent.

### 50. Employed Men

It will be seen that remuneration was entirely by commission. But the next year (1845) a new feature was introduced, that of a nominal salary in addition to the commission. This, too, is a fundamental document in our history. After describing the percentage plan it says:

There is another feature which may be introduced with great effect and at small expense, and which is specially desirable in those parts of our country where missionary aid is necessary. The Society has had one colporteur and missionary employed a part of the last year on a definite salary, and the percentage on books sold, after meeting incidental expenses, is placed to the credit of the Society. As an illustration of this feature in

colporteur operations, and its admirable adaptedness to those parts of our country where the destitute circumstances of the people do not permit them to purchase many books, and where missionary labour is specially needed, we submit a synopsis of a few months' labour performed by the Rev. A. B. Harris, in Illinois, Missouri, and Kentucky. During six months he traveled 2,486 miles, visited 40 different churches and 275 families for religious purposes, preached 66 sermons, made 28 addresses, sold 644 volumes, and distributed about 9,000 pages of tracts. His salary was $75, and traveling and other incidental expenses, including freight on books sent him, were $27.12. Sabbath schools, temperance, and every good work occupied his attention. A large proportion of the churches visited, were destitute of regular pastors and have only occasional preaching. Mr. Harris has been reappointed for the same field on a pledge of $100 from Milford, N. H. This experiment shows that for each one hundred dollars special donation for this purpose, a missionary can be sustained in the most destitute parts of the United States. The percentage on sales will make up his small salary. But it is only a class of self-denying men in the Western Valley, who have small farms to sustain their families, or who, like the missionary named, are single men, that will perform this laborious work.

The most numerous class of colporteurs we employ are those ministers who spend such portion of their time as they can itinerate, which will average from 50 to 150 days (besides Sabbaths) in a year. Those in the employ of missionary societies, of course, devote their whole time to this work. The Society and public can now judge of the economy of this mode of colporteur operations. Our plan proposes to perform a great amount of labor at the smallest expense to the Society—to make the books pay the expense of their own distribution.

The next year shows ten men employed in this new way and gives some additional side-lights:

We have not the least objection, if the churches and brethren will it, that these men should receive the same compensation as another Society pays laymen—besides furnishing their outfit, traveling and transportation expenses. But for the present we can find men to labor on the terms proposed. There is an exception to be made in the case of German missionaries, who have not the same facilities for selling books to their own people.

Each colporteur missionary is instructed to report specifically his labors monthly; and when desired, he will write quarterly to the church, company, or individual that contributes his salary. Those who give to this fund, have the right to say in what State, or particular field they would have it applied, and their wishes consulted as to the particular man they prefer.

### 51. Essential Pioneering

From this time on for years colportage is the chief feature of the annual report of the Board. "Colportage may be regarded as the right arm of our service." Many pages are devoted to excerpts from reports of the individual colporters. Many students were employed in their vacation time. For example, in 1854, sixty-two colporters were commissioned, of whom thirteen were students. Two years later there were one hundred and nine, of whom twenty-three were students. In 1857 an address by Dr. D. C. Eddy, then of Boston, presented Christ as a model colporter:

> The three years of his public ministry were three years of colporter work, practical lay preaching from city to city and from house to house. See Him at the well of Samaria.

The new strong hand of Doctor Griffith wrote in 1858:

> Many books and tracts can be sold at the Society's depositories, and by booksellers who may be disposed to encourage their sale. The quantity thus disposed of, however, must necessarily be limited; neither do they reach the persons who need them most, and for whose special benefit they are published. The masses of unconverted people, and of errorists, go not to stores to buy religious books; they must be carried to their doors, pressed upon their attention, sold when they can be, and given away where there is inability to purchase. This the Society is endeavoring to do by a well-directed system of colportage. By this means, over twenty thousand bound volumes, and one hundred and eighty-seven thousand pages of tracts, have been distributed this last year among those who probably would not have purchased a single book or tract, had they not been brought to their doors.
>
> The Colporteur is a PIONEER MISSIONARY. He goes before the pastor and the home missionary, as their forerunner. There are in our country, even yet, thousands of sparsely settled sections, where things are not ready for the missionary. Into these the Colporteur goes, to prepare them for the cultivation of others. He passes from house to house, be they cabins or mansions, not as a book pedler, but as a man of God intent upon saving souls. In connection with the distribution of good books, he converses with each member of the family on personal religion, exhorts them to repentance, reads to them God's Word, and kneels with them in prayer. What must be the influence of such a visit

**COLPORTER EXPLAINING THE WAY OF LIFE**
**To a Group of Men in Pioneer Country**

by a stranger in families unaccustomed to religious appeals! Tracts and books are left behind, to deepen the impression when he is gone. And the Society, by its Colporteurs, has made two hundred and twenty thousand such visits during the last five years.

The principles established in the fifties of the nineteenth century have abided, and the reports of the individual colporters sound now as they did then.

In the late sixties there was a great quickening in this part of the Society's work. In 1865 "The Board ask that the Society give the subject their special consideration." The Committee on Colportage reported through Samuel Haskell, then pastor at Kalamazoo, and in the midst of his third of a century as one of the great cultivated denominational leaders in Michigan. It was a gripping report.

We deeply regret that a national society, claiming to have been the first to inaugurate this work of evangelical labor, has been able to employ but twenty-six Colporteurs during the year, only fourteen of whom have been in this country. There is no single State or Territory in our land but should have in itself alone more than fourteen of such workmen employed. Few forms of Christian labor are so economical and so blessed, both to the actor and to those acted upon. The service of these twenty-six men has cost us perhaps $25 per day. Their work will give to each day of the year some eight sermons, fifty religious visits, two destitute families supplied with the Bible, sixty-three other volumes, and two hundred and seventy-five tract pages put into circulation; the results of all which defy our measurements.

Negotiations for consolidation with the Bible Society absorbed the next anniversary, but the anniversary following (1867) majored on colportage. Preceding the regular meeting two highly manned colportage sessions were held.

A meeting of the Society's colporteurs was held. Rev. G. J. Johnson, District Secretary for the district west of the Mississippi, introduced the order of exercises in a few remarks explanatory of the purpose of the meeting. Twenty-five colporteurs were present. Rev. J. M. Gregory, LL. D., President of the Illinois Industrial University, presided. Dr. C. R. Blackall, Secretary of the Lake District, was chosen Secretary of the meeting, and prayer being offered by R. Babcock, D. D., the hymn "Coronation" was sung. On assuming the chair, Doctor Gregory delivered an

able address on "The Relation of a Religious Literature to the Spread of the Kingdom of Christ." The audience having joined in singing "The Morning Light is Breaking," Doctor Gregory introduced several brethren, who spoke of the colporteur work of the Society. Prayer was offered by Doctor Turnbull, of Connecticut, and the meeting adjourned until evening. The meeting reassembled at half-past seven, Warren Randolph, D. D., of Boston, presiding. Prayer was offered by Dr. S. Haskell, of Michigan. Doctor Randolph then, in an able manner, addressed the meeting upon "Missionary Colportage, in its Relation to the Evangelization of our Country."

The next year the Board advocated at length "Associational Colportage" and the Society adopted the recommendations of a special Committee:

1st. That it is eminently desirable that a colporteur be employed within the bounds of every Association in this country. 2nd. That it is generally practicable, in our judgment, for every Association in the country to fully support a colporteur. 3rd. In case, however, any Association feel itself unable to furnish all the means necessary for this purpose, that the Board of the Society be recommended to supplement the deficiency. 4th. That in view of the largely increased demand thus likely to be made upon our Treasury, we urge upon the churches the imperative necessity of largely increased contributions to the benevolent fund of the Society.

The following year it is said, as so often, "The colporteur is a pioneer missionary," but "Associational Colportage" is already meeting the great obstacle.

In the report last year, we suggested the desirableness and feasibility of each Baptist Association sustaining a colporteur within its own bounds. Two States have made a practical application of the suggestion. Iowa has seventeen Associations, ten of which support each a colporteur. In Missouri, seven Associations are supporting colporteurs in their respective fields, and with blessed results. The plan works well, when fairly tried. But the greatest care is needed in making the provision for raising promptly the colporteur's salary. If this is placed in the hands of a Committee, who, for any reason, fail to perform their duty, then the colporteur is left without support, the effort fails, and the Associational Colportage falls into disrepute. To aid Associations in the support of the colporteur they may select and recommend to the Society for appointment, we will allow him 25 per cent. on his sales, and will also allow him tracts and books equal to ten per cent. on his sales, to give away to the poor and destitute on his field.

The " Association," our earliest unit of cooperation, is now in many cases a somewhat perfunctory organism, the State Convention with its employed executives is the efficient body. The local need of genuine colportage almost everywhere is great. It would not be strange if the thought of half a century ago should yet be put into operation by the State Conventions and the Publication Society. At any rate Associational Colportage was a noble ideal.

The volume of colportage has varied. In 1880 only fourteen were listed as colporters. But Doctor Griffith wrote:

> For many years, colportage was made a very prominent feature of the Society's missionary work—in one year there being over two hundred colporteurs in service; and, in all, during the forty years, the Society has had nearly fifteen hundred different laborers of this class employed in the different fields on this continent and in Europe. But, during the last ten years, under the pressure of the demand for Sunday-school work in our country, colporteurs have largely given place to Sunday-school missionaries. Now, however, this form of labor is being revived and extended. The Board cherishes the conviction that there is no work on the world's wide field today urging weightier claims upon American Christians, than the evangelization of this our own country, and that no agency is better adapted to aid in this, than the Missionary Colportage of this Society. Our colporteur force, therefore, should be indefinitely enlarged.

This aim was carried out, and only four years later the list of colporters was again large, one hundred and nineteen in forty States and Territories. At the annual meeting in 1885 Dr. James B. Simmons, a pastor in New York City who had previously been for seven years Corresponding Secretary of The American Baptist Home Mission Society, made an address concerning colportage, so comprehensive, concretely luminous, and commanding that it may well serve as an inspiration to any one who wants to know the real spirit of this work.

A recent statement of the Bible and Field Department about the work of colporter-missionaries contains helpful suggestions. Let one page be a part of this history:

> *Duties of Colporter-missionaries.* (a) To visit homes in districts remote from settlements and churches as well as the homes of every

unevangelized group within their field. (b) To distribute Bibles and religious literature in the homes of the unevangelized people within their field. (c) To hold personal religious conversations for the purpose of strengthening those who already believe, and of winning into personal fellowship with Christ, those who have not believed on him. (d) To bring scattered and newly converted Baptists, wherever possible, into active touch and fellowship with near-by existing Baptist churches. (e) To report to the State Superintendent any situation which would seem to warrant the establishment of a Baptist church or Sunday school. (f) To institute, wherever possible, the home study of the Sunday-school lesson and to urge those who agree to enroll with the Home Department, to purchase quarterlies and supplies. (g) To preach to groups of people who may be collected at any time and at any place, where he may be passing, when this is possible.

In the summer of 1923 a deputation of the Home Missions Council studying at close range the needs of far Northwestern States came to the conclusion that " f " above is almost the only practicable way to get regular religious ministry to multitudes of lonely homes in our broad land.

### 52. In Polyglot Cities

Colportage is commonly thought of in connection with scattered frontier settlements, but it is needed also in crowded communities to carry the spiritual goods to those who will not even cross the street to get them. Secretary Heman Lincoln in 1853 and Secretary Samuel G. Neil seventy years later alike set this forth in telling terms. Great development of this phase of colportage did not take place till the twentieth century, notably first under the vigorous administration of Doctor Lamson. The 1913 report says:

During the past year we have had on the average about one hundred men engaged in colporter service. More than fifty of these are provided with wagons. Forty are working among foreign-speaking people representing many different races or nationalities. The reports sent in monthly by those men show that the spirit of unselfish consecration to Christ still exists. With small salaries, and amidst difficulties and trials sufficient to discourage the stoutest hearts, they labor on, content to do the humblest work if they may only win souls. Whether laboring in New England or in the far West, they are heroic and faithful, the picket-line of our Baptist army, the frontiersmen of our Baptist advance.

The next year radical advances are considered:

Of the one hundred and thirty-eight colporters employed by the Society during the year, sixty-one have been among the foreign-speaking peoples. In all, our men are preaching the gospel in over twenty tongues. It is interesting to note that during the past five years the appropriations of the Society for this kind of work in the cities have increased over five hundred per cent. The results are, in many cases, astonishingly large. It is a serious question which we must face—whether in the future enlargement of the colportage service we shall put the chief emphasis on the needs of the foreigners in our cities or the unchurched in Western and rural States.

A question is frequently raised in the minds of some as to whether the colporters are not really sources of profit to the Society. It is true that the majority of the colporters carry limited stocks of Bibles, Testaments, and other books that make for the development of the Christian life, which they offer for sale to those who can afford to buy them. We act upon the principle that the man who pays something for a Bible or any other book will appreciate it far more than if it is given outright. We do not intend thus to impoverish our constituency. But the colporters are constantly urged that the book- and Bible-selling is not their chief business. They are Jesus Christ's men seeking to bring his own into fellowship with him through personal conversation and earnest appeal. And they are urged to give the Bible to those who are destitute and cannot afford to buy. It is interesting to note, therefore, and it becomes a sufficient answer to those who speak of the profit, that last year the total profit on the sales that were made by one hundred and ninety-six men was only $2,746.39, while the actual cost to the Missionary Department of the book gifts which the colporters alone made was $3,642.18, and at the same time they gave away 1,277,358 tracts. They are missionary distributors in the truest sense of the term.

The Secretary has met groups of colporters in fourteen conferences, discussing problems and outlining policies and plans for stronger service. He has become more and more impressed with the heroism, consecration, and ability of these men and their wives. As he has traveled over some of their fields, he has come to believe that no other agency is so well adapted to carry Christ to the neglected and widely scattered, and that no other agency is more effective in establishing the kingdom.

We believe that some readjustment is necessary in the matter of the salaries paid to colporters. In these days of high cost of living, we hold that it is unreasonable to ask any man to give his whole time to Christian work for a stipend so small as to make it impossible for him to live respectably, educate his children, and give decent burial to his dead. We consider that nine hundred dollars ought to be made the minimum colportage wage, and we propose to move to that end as rapidly as possible, while holding to our policy of living within our income.

An important factor in the development of colportage is thus recorded in 1913:

We desire to make special mention of "The Man from Pennsylvania" who not only has provided the Society twelve wagons and teams—four for Colorado, four for Wyoming, and four for Montana—but who pays the salary and expenses of the missionaries upon the wagons. In making this large gift and assuming this large responsibility, Mr. M. C. Treat deserves and should receive the thanks of the entire denomination.

### 53. Carrying On

The annual report of the Bible and Field Secretary for 1922 shows that the ideals of this work continue throughout the century:

We have Bible workers in the homeland, and Bible workers in Mexico, Cuba, Porto Rico, and El Salvador. The task of the Bible worker has become very extensive, as their monthly reports show. Yet mere statistics do not show the full power of the Bible worker, which lies in the word spoken to discouraged seekers after truth, the patient listening to stories of failures to live a Christian life, the cheer brought to the lonely homes in sparsely settled districts, the placing of a Bible or Testament, or a Child's Bible Story Book in a home devoid of any religious books, the seeking out of those who have fallen by the wayside, the cottage prayer-meeting in places where there is no religious service, talks by the wayside with homeless men and with those in the homes, Christian testimony and scattering Christian literature among factory employees at the noon-hour, for all this and much more enters into the daily life of the Bible worker. It is said that only five out of one hundred young men in the United States belong to the Christian church, and only fifteen out of one hundred attend church. The Bible worker can reach these young men who do not attend church, by the roadside, in boarding-houses, mining-camps, construction gangs on the railroads, along the docks and water-fronts of our cities, on board the ships, in hospitals and prisons, at the crossing of the highways, and in all other places where men congregate together. Last year our Bible workers spent 47,137 hours in visiting from house to house, and actually made calls upon 158,715 families, and reported 9,015 conversions in the homes of the people.

In the summer of 1923 the present writer went from house to house, in three States on the Western Slopes, with different colporters, and found them earnestly carrying on according to the best ideals of more than fourscore years. In home after

A BAPTISM BY A COLPORTER-MISSIONARY
In an Ancient Aztec Reservoir in Southwestern Colorado

home, twenty miles from a church or Sunday school, indifference to the gospel visit soon turned to cordial appreciation. Grudging consent to a season of prayer changed into warmly expressed gratitude with moist eyes in token of sincerity. No word can measure the results of four million visits in homes by the colporters of The American Baptist Publication Society. One of our denominational historians has correctly said that colportage is " for the performance of necessary PIONEER Christian work."

## VI

## CONVEYANCES

Conveyances have been used in great variety during the century, pack-baskets and hand-bags, saddle-bags and one-horse wagons, model wagons and teams, automobiles, small steamboats, chapel cars, and auto chapel cars.

### 54. Pack-baskets and Hand-bags

There is no record of the number of miles which our colporters footed summer and winter carrying Testaments and other weighty pages on neck and shoulders. Judging by my own experience in house-to-house pastoral work on the smooth pathways of Newton Center, Massachusetts, many colporters would have been surprised to learn the number of miles they traveled. Wearing a carefully adjusted pedometer, I found that in a single year I walked more than one thousand miles in rendering pastoral service. We cannot know the tons of literature which these literal neck-porters carried along forest trails or prairie paths in blazing sun and biting blizzards, through winding valleys and over mountain passes. During the century our colporters may have walked one million miles or more.

It long was the custom to carry the goods in baskets. A lady on Euclid Avenue, Cleveland, at first received "Uncle John Vassar" coldly, but before he left the house after he had prayed she bought his whole basketful and gave him a donation beside. Let the gifted pen of Mrs. L. H. Trowbridge, the historian of Baptists in Michigan, tell a story of another kind:

Jay Pruden was born near St. John, Michigan, in October, 1867. One season he walked regularly nine miles to school. He was converted and

baptized in 1890, studied in Kalamazoo College and for a time was pastor at Burr Oak. During the summer of 1892 he walked thirteen miles on Sundays, caring for three Sunday schools and a young people's meeting. Illustrative of his patience and perseverance, he visited one schoolhouse, six miles away, five Sundays in succession when no one came; but at length a good Sunday school was established. In December, 1892, he was commissioned by the Publication Society as colporter. Ill health led him to change climate, and he went to Utah in 1897, engaging in the same work. In February, 1900, he returned to Michigan to act as Sunday-school missionary, in which service he was eminently successful. In the interest of health he again sought change of climate and in 1907 removed to California.

One evening after a weary day's work, Colporter Pruden found himself in a violent snow-storm, carrying in his hands two bags containing books and Bibles. He did not know where he was going to rest for the night. While looking for a lodging through the blinding snow he heard a voice calling him, "Stranger, don't you want to come in out of the storm?" He discovered a humble home in which there was an old man and his aged wife. He went in and accepted their hospitality, and endeavored to talk with them on the subject of religion before retiring; but his message was received almost with curses, and he retired to rest with a heavy heart. In the morning the old gentleman and his wife met him as he was coming out of his sleeping apartment and said, "Stranger, have you a Bible?" He said, "Yes, but why do you ask such a question after last night's declarations?" The old man replied, "We want you to read it to us and pray with us." Then the colporter said, "I would like to know why you changed?" The old man said, "Stranger, do you know you talk in your sleep?" and he replied, "No." "Well, wife and I have been kept awake by hearing you say every little while in your sleep, 'Oh, that they might know Jesus!' and we want to know him." This man and his wife were converted; and a few weeks later they drove seven miles to a Baptist church in order to make their confession of faith.

### 55. Saddle-bags and One-horse Wagons

The first powerful motor outside of human muscles to help colportage was the horse. Colporters became cavaliers. They were indeed the very chivalry of the kingdom of heaven. Saddle-bags were the great emblems of portage in early times. We have now and then a "saddle-bag missionary" still, as we still have here and there in the twentieth century a "walking Brown" (in Wyoming) or other tramping itinerant. It was one of the special commendations of John Mason Peck's great plan of using frontier preachers as colporters, that already

their wide circuits had compelled them to provide themselves with horses and saddle-bags or buckboards. It will be remembered that he had made his own journey of four months with his family from Litchfield, Conn., to St. Louis, Mo., in a one-horse wagon. He and his wonderful contemporary Isaac McCoy, our apostle to the Western Indians, spent much of their lives on the wilderness trails of the then new States and Territories, often in hunger and in terrible cold, in bedless nights and in perilous floods on bridgeless roads. The vehicles were of every description from two-wheeled gigs to two-horse wagons.

### 56. Model Colportage Wagons

It was a great advance when the Society began to provide the conveyances. The building of vehicles especially adapted to the work was a late development largely in the first decade of the twentieth century. The first one was in Michigan. See it through the eyes of Mrs. Trowbridge:

The desire for such a wagon came to Rev. E. M. Stephenson, after some bitter experiences with heavy hand-bags, long walks, and many other unpleasant situations. The first move was the writing of a letter to Rev. John Fletcher, of Plainwell; one to Aunt Lizzie Aiken, Chicago; and one to Dr. R. G. Seymour, Philadelphia; all of whom agreed that the idea was good and hoped for success. Letters were then sent to all Sunday schools south of the Pere Marquette Railroad. During the winter an amount sufficient came in to purchase a team and harness, and Mrs. Fletcher of Plainwell gave the wagon. In April, 1897, the outfit was dedicated at Plainwell with appropriate exercises, participated in by the leading members of the State Sunday-school Board and President Slocum of Kalamazoo College. The first year's work was a surprise to the most enthusiastic, and the report placed this kind of missionary enterprise on a permanent footing. The experiences of the summer, however, made it clear that a wagon better equipped for camping out was necessary; hence the original wagon and first team was sold at a profit, and the money deposited in aid of a model wagon and better team. A little more money was raised, and in April, 1898, at Jackson, where the wagon was built and where a State Sunday-school Convention was called for the purpose, the new wagon and team were set apart for service, Rev. J. Fletcher delivering the sermon and Doctor Seymour making the missionary address.

THE FIRST COLPORTAGE WAGON, JACKSON, MICHIGAN
E. M. Stephenson, Sunday-school Missionary, in Charge

The first fifty weeks of service with the wagon resulted in the following: 3,863 miles traveled; 301 meetings held; 434 sermons and addresses; 2,082 families visited; 499 Bibles and 590 Testaments sold; 151 Bibles and 161 Testaments given; 1,008 books sold and 918 given; 73,795 pages of tracts and 225,565 pages of religious papers distributed.

The wagons proved so useful that they were rapidly multiplied. Within three years there were eighteen of them. The following is a description of one:

The plan of the inside of Wagon No. 5 is as follows: Immediately back of the seat and about eighteen inches above the bottom of the wagon slats are fastened to strips of board bolted to the bows. On these slats a coiled wire-spring bed is placed with mattress and blankets. This is covered with a canvass cover as a protection from the dust. Thus a comfortable bed is provided for the colporter and his wife, who in this case travels with her husband and assists him in his work. The space beneath the bed is used as follows: One-half next to the seat is fitted with a drawer and so arranged that Bibles and books can be stored. In this partition boards are arranged so that as sales are made the books are not left loose, and over the rough roads are firmly kept in a secure position. The drawer is fitted with a lock, although the wagon is nearly always under the watchful eye either of the colporter or his wife. The back-end gate of the wagon is held by spring hinges at the lower edge, and when opened rests upon supports in a horizontal position and forms a table. Just inside of this end gate is a galvanized sheet-iron food-box about three feet long, and eighteen inches wide, and nine inches high. It is dust-proof, and food does not become dry very quickly in it. There is also a sheet-iron cook-stove and a suitable variety of cooking utensils. Two camp-stools are also stowed away there and a light table with folded legs is carried on the bed, while a sack of oats and a couple of nose-bags are found in front with a pail used to water the horses when opportunity offers during the day. Thus we are independent to a very large extent as we travel. A mountain spring or stream with a grassy hillside and a handful of dry sticks enables us to make ourselves perfectly at home without a human habitation in sight. We sleep comfortably when it rains as when it is dry, for the wagon top is waterproof, and the curtains effectively shut in three sides, and our lap robe is made to close up the front.

At the annual meeting of the Society in 1901 Doctor Stephenson set forth the ennobling service of the new type of conveyance:

The new model colportage wagon makes a new man out of the colporter. The new wagon rescues the work from scorn and gives it a deserved

place among evangelizing agencies. The new colporter is a man. He has a salary and is not a beggar. He carries his bed and board with him and is not dependent. He believes he is called of God to do this kind of work, and so in the midst of hardships keeps a bright face and speaks a cheerful word, shedding abroad everywhere inspiration and sunshine. Many of them have been to college and theological seminaries, and number among their classmates some of the best men in the denomination. When they speak they are heard, and what they say leaves its impress upon life and character, for time and eternity. The wagon furnishes the material equipment for his work: the Bible, the blackboard, the chart, the organ, the song-books, and a stock of choice literature. He is ready for a day or a week or a month, if need be, for a prayer-meeting or a Sunday-school convention or a protracted meeting. He conveys himself easily about the country, with little or no expense, when and where he pleases. Starting at any point he is always facing the work. He is needed in the next house. He must enlighten the ignorant, warn the wayward, inspire the fainting, cheer the Christian, pray with the sick, comfort the mourning, bury the dead, preach the gospel to the poor. Begin where he will, he has never finished. He keeps on and on. The wagon is a great attraction. The colporter gets through it the hearing that he could not get without it. The mine, the lumber-camp, the mill, the shop, the country school, and even the crossroad, each furnishes more than an average congregation. It especially impresses the children; they like the nice horses and the fine wagon, the bright papers, the pretty Bibles, the story-books, the lively singing, and perhaps most of all, the kind words of the colporters.

These wagons were used in the East as well as in the West. An elaborate account of this work in the Adirondack region of New York is given by G. F. Woodbury in the annual meeting of the Society in 1906. Seventy-six wagons had been built by 1912.

Our latest wagon number was 76. We have kept the number advancing since No. 1 was built for Michigan, and this number indicates, as it should, how many have been in our service. We have made a recent survey, and find that the actual number in possession and service is 55; the losses are accounted for readily by the wearing out of the wagons, and the discontinuance in some States and Associations of cooperative work; in one State alone, Texas, seven wagons were withdrawn from service.

### 57. Automobiles

The first record of the new conveyance, destined to mean so much later on, is in 1913:

THE FIRST COLPORTAGE AUTOMOBILE EQUIPMENT
Sent Out by The American Baptist Publication Society
Colporter D. B. Ward Carrying His Books in His Hand

An automobile arranged for colporter service has been given the Society by Mr. A. P. Griffith of Azuza, California, which will, we believe, be an important aid in evangelizing the extreme southern counties of California now in great need of the gospel.

## Transition from wagon to auto is well under way by the next year.

During the year two new wagons have been put into operation. One of them in Utah, which will give especial attention to Norwegian and Danish peoples, will be known as the "Louisa L. Hartman Memorial," in honor of the donor. Two new colportage automobiles have also been put into service, one a gift by his daughters in memory of the Rev. A. B. Whipple. Plans are now under way whereby five more will soon displace wagons. There are States whose roadways are such as to make the colportage automobile an impossibility. But in others its effectiveness far outranks the slowly moving team. We do not intend to lightly cast aside any equipment still serviceable.

## In 1915 the careful record runs:

One year ago we reported our intention to equip as many of our colporters as we wisely could with automobiles instead of wagons. In the execution of that policy we have already put nine into the field, while three more have been promised. It is not likely that we shall further increase the number at present. The cost of an automobile equipped for service and the cost of a colportage outfit is practically the same. It is beyond question that an automobile greatly increases a colporter's ability to reach people. For the first year of its life an automobile is less expensive than a wagon and a pair of horses. But after that the auto's advantage passes. It is short-lived. From the nature of the case, it cannot be expected to last as long as an auto in town. Our experience thus far leads us to question whether as an agency for missionary service in rural districts, the automobile is sufficiently economical for a term of years to be practicable. Until we have gathered more experience from those now in operation we must mark time.

## The swift wheels "gathered more experience" so rapidly that within three years the number was more than doubled. Only thirty-six wagons are being used in 1918, but twenty-five automobiles are in service.

There is a steady tendency to displace the wagon with the automobile. The latter makes for increased efficiency in service, but it also entails greatly increased expense.

### 58. Gospel Cruisers

The most picturesque method of light-carrying used by our Society has been its colportage cruisers. The first was used in 1906.

This movement has the hearty indorsement of the Washington Baptists and at their suggestion, it was adopted by the Society and Mr. D. W. Townsend appointed our missionary. The boat is called "The Mamie Beal," a memorial to a loved daughter of Mr. Beal, who contributed toward the boat's construction.

In 1913 two boats were given to the Society and dedicated for missionary service. Another was launched near the close of 1914 and dedicated a few months later. In the 1913 records of the Society we read:

A colportage cruiser entitled "The Life-Line," splendidly constructed and fitted with every convenience, has been given the Society by the people of Coos County, Oregon, the construction and furnishings costing them nearly four thousand dollars, for work in the inland waters of that part of the Pacific Coast.

In 1914 the record states:

One year ago the Society reported the launching of the first colportage cruiser on Coos Bay, Oregon. In July a second was put into operation on the Sacramento River, and on Suisun Bay in California. At the present time a third is being built for service on Puget Sound, which will bear the name "Robert G. Seymour," as a memorial. Contributions for the building of this boat have been received from every district.

The following from the 1915 records should be noted:

The new colportage boat, the Robert G. Seymour, was completed in October, 1914, and started on its way. Dedication, however, was delayed until the cost of its building and equipment was fully provided, about $9,000. It is hoped to dedicate it in May. It has already rendered a large service on Puget Sound and along the Hood Canal. The Life-Line has continued its work in western Oregon, and the Crozer colportage cruiser Osceola, which will be henceforth known as the J. Lewis Crozer, has kept on its way preaching Christ on the waterways of northern California.

These cruisers took the colporters to points on the shores of bay, river, and sound which at that time were not practicably

accessible in any other way. The little ships had devoted masters who diffused the gospel, wholesome reading, and the very Spirit of Christ, throwing search-lights across dark areas.

As a result of the work on the Life-Line in Oregon, many Sunday schools were organized and a permanent work established in many places. The same is true of the Crozer Cruiser of California. The beautiful $40,000 church at Rio Vista, California, stands today as a memorial to and a direct result of that work. From that center other missions and churches have been established. Through the use of the Robert G. Seymour on the Puget Sound, our capable missionary, Rev. Wilbert R. Howell, maintained nearly twenty-five Sunday schools and regular preaching stations on the islands and arms of the Sound, where no other religious work was being done. Many were converted and baptized. In a number of the communities served religious services had never before been held, and hundreds of the people in such places witnessed their first Bible baptism. Mr. Howell made a large place for himself in the affections of the people.

The Life-Line and the Crozer Cruiser gave way to the automobile when good public roads were established. The annual report in 1921 concludes the cruiser history:

> With the growth of the country and development of business between the islands and the mainland new transportation facilities were provided. Particularly was this true in the Hood's Canal district. It was also true to a marked degree in the San Juan Island group which recently has had established direct and constant communication with the mainland. These new facilities raised the question as to whether a continuation of the gospel cruiser service, which is of necessity rather expensive to operate, was advisable, and a special committee of the State Convention was appointed to investigate this matter.

That committee's report, going into particulars, is embodied in the report of our Board, with the following conclusion:

> In view of the findings of this special committee, as given above, the Society has decided to discontinue the Gospel Cruiser work on the Puget Sound, and has authorized the sale of the Robert G. Seymour, the pro-

ceeds of the sale to be used in the furtherance of the work of Bible distribution as carried on by the Society.

In the judgment of George L. White, "No employees of the Society have ever accomplished a more effective and truly missionary service than those who labored so faithfully in connection with these boats."

### 59. Chapel Cars

We come now to a feature which during the last thirty years of the one hundred has called out, perhaps, more concrete interest than any other single aspect of our work. The story of its beginning is best told in the racy words of Boston W. Smith, so long general manager of the chapel car-work. "The Story of Our Chapel Car Work" (32 pp., 1896) is out of print and very scarce:

During the early summer days of 1890, I received a note from Dr. Wayland Hoyt, then pastor of the First Baptist Church of Minneapolis, Minn. The message of this epistle was, "Please come to my study at your earliest convenience."

I accepted the invitation, and was scarcely seated before the good doctor unburdened his mind. "I recently rode," he began, "with my brother, Colgate, in his private car through Northern Wisconsin and Minnesota," and then added with emphasis, "Smith, I am mightily impressed with the need of the missionary work of our Publication Society in this Western country." While he paused for breath I hurriedly threw in the remark, "You'll have it worse within a year." He resumed: "As we have hurried over the rails and past new towns, I looked through the car windows to see how utterly destitute of all religious privileges many of these places were. Before the day was over I said to my brother: 'You railroad men ought to be doing more for this new country than you are now doing.'

"He at once replied: 'We think we are doing considerable; we provide the way for them to ship in and ship out, to get in and get out. What more can we do?' I responded: 'Just look at these towns through which we have been riding all day. Do you not see in all these little places from one to five saloons, and not a place of worship in scores of them? Why not build a missionary car of some kind to give these lonely and destitute communities an opportunity of hearing the gospel of Jesus Christ?' 'I will think about it,' he said."

During the preacher's recital of his impressions I was a most attentive listener, and when he said, "Now, Uncle Boston, what do you think of

THE "J. LEWIS CROZER"
Missionary Cruiser in the Netherlands of California

it?" I at once replied: "Well, doctor, the more I think of it, the more I think of it."

Shortly after this interview I was again summoned to the study of Doctor Hoyt. This time he said: "I have a letter from my brother; he is thinking favorably of my proposition concerning the building of that missionary car. He has organized a 'Chapel Car Syndicate' in Wall Street. Now I want you to sketch what you think would be a good plan for a car in which the missionary can both live and hold services."

I hurried to an architect's office, and in two hours I had the drawings of what I thought would be a good car in which to hold services. This was at once forwarded to the "Chapel Car Syndicate" consisting of John D. Rockefeller, Charles L. Colby, John R. Trevor, James B. Colgate, E. J. Barney, William Hills, and a few other level-headed business men.

The following spring I was summoned to Dayton, Ohio. I was instructed to call at the shops of the Barney and Smith Car Company. Mr. Eugene Barney, the president, received me most kindly, and at once invited me to accompany him to the yards of the great plant. There, upon one of the tracks, stood an elegant car, resembling a Pullman sleeper. On the side of the car I read at the top, "Chapel Car," and just below the windows the number "1," and the name, "Evangel."

As I stood looking at the "Evangel" after the inspection, I could but think how a dream of mine a dozen years before had been realized. In a new Minnesota town one of the railroad companies side-tracked a passenger coach every Saturday night. In the car a Baptist Sunday school was organized, which grew into a flourishing Baptist church. I at once dreamed that the day would come when a missionary car would be built for the purpose of carrying the gospel to new communities. There were always cars enough to carry liquor and tobacco to new railroad towns; why should not a gospel car be placed upon the tracks? As I left the chapel car with Mr. Barney, I could but say, "Surely God's hand is in this."

The "Evangel" was dedicated May 23, 1891, during the anniversary meeting held in Cincinnati. Dr. Wayland Hoyt was very properly chosen to make the presentation and dedicatory address. After the dedication the car was taken to the Northwest, and the ladies of the Baptist churches of Minneapolis and St. Paul furnished it completely.

The President of the Publication Society in 1923-24, Rev. W. H. Geistweit, D. D., was speaking of a report made by Dr. Alex Blackburn at the Anniversaries held in Asbury Park concerning the dedication of the first chapel car and told the following:

I was sitting at the organ and had just sung the first hymn ever heard in the car, beginning with the words:

"Whene'er we meet, we always say,
What's the news?"

when the missionary—who was none other than "Uncle Boston Smith"—said, "How I wish we had a hymn to dedicate this car." Always of rather reckless disposition, willing to attempt anything, I replied, "Go to the other end of the car, and leave me alone a little while and I'll see what I can do." In a few minutes I sat at the organ and sang:

"Roll on, thou bright Evangel,
Be thine the glorious aim,
To spread abroad the story,
The joyful news proclaim.
Tell of our Lord's great mercy,
Tell how he longs to bring
The lost from sin's dark thralldom,
To own him Lord and King.

. . . . . .

"Seek out the weak and erring;
Seek with an earnest hand,
Guiding unto the glory
Of our Immanuel's Land.
And thou, O great Jehovah,
Our own true Leader be,
Thou who has led and leadest
To all eternity."

And when I recall how we sought a printer to get the hymn set up, how each one in turn refused to take it, for the workmen had all gone home, and would not return till the next day; how I secured permission of one proprietor to get into his office at seven o'clock next morning, contracting with him that if I had it ready for the press at eight, all locked up to print, they would give us several thousand copies by ten o'clock; when I recall the smile of the boy who met me at the office next morning with the amused questioning, "Are you the preacher who is going to set up some type?" when I remember that at seven minutes to eight the hymn was in the chase ready for the press; and two hours later the great audience was singing it—why, sir, it is no wonder that I should be interested in the great work these cars are doing, and have done, and in the Society that makes this great movement possible in the West and South.

The attractiveness and usefulness of that first car called out repeated gifts of cars until "We are seven"—Evangel,

Emmanuel, Glad Tidings, Good Will, Messenger, Herald of Hope, and Grace. The manifold talents required and developed in the chapel-car work can be judged by the men whom they have trained for other large service to the denomination, pastors and executives, such as C. H. Rust, Sam. G. Neil, Joe P. Jacobs, and others.

Pamphlets by several of the workers describing the work are available including two by those at work in 1924. One entitled "Railroad Evangelism" by E. R. Hermiston of conspicuous success, begins, "Dr. R. A. Torrey once said that the Baptists put the 'go' into the gospel." Mr. and Mrs. Robert Gray have one, "The Gospel on Wheels." The historian found them in the summer of 1923 filling the beautiful Messenger of Peace with boys and girls who had as much zest in an instructive religious exercise as they could have in play. The following from the August, Idaho, *Baptist Messenger* gives current chapel-car history:

The Messenger of Peace arrived in Melba June 4 in charge of Rev. Robert Gray and wife. We found a membership of thirty, half of whom seemed to have lost interest. We began holding meetings in the car four nights a week. The meetings were well attended from the start. The people did not seem to know that the Baptist church was a community church and was so worded in the Constitution. We put special emphasis on this for a few weeks, and since this was made plain ten have come in as affiliated members. Also eight Baptists united by experience, and up to date ten others have been received for baptism. A boys' and girls' chautauqua was begun some six weeks ago and on Sunday, July 15, twenty-five of these boys and girls came forward, accepting Christ as their Saviour; many of these will be baptized next Sunday. Every department of the church is stronger for the work. A Baptist Young People's Union will be organized with the older boys and girls. During August Mrs. Gray will superintend a Vacation School for three weeks in the basement of the church. At the end of the month a program will be given at which forty boys and girls will show what they learned in the chautauqua, and Mrs. Gray will lead twenty young people in a Home Mission exercise called "Jack O'Lantern." Mr. Gray began a canvass yesterday for pledges for the support of a pastor, and it is hoped enough will be pledged with the help of the Convention Board to put a man on the field for full time.

The car work has the dignity of a volume to its account, "A Church on Wheels, or Ten Years on a Chapel Car," by Charles Herbert Rust (178 pp.). Such chapter titles as "Department of Domestic Science," "Sunday School and Young People's Department," "Music Department," "Resurrection Department," "Rural Department," suggest the feast spread by Mr. and Mrs. Rust who have since been at the head of some of our great churches in the East. This book should be available in public libraries.

We must content ourselves here with the following comprehensive statement made in an address by Rev. Joe P. Jacobs at the annual meeting of the Society in 1906:

As a Baptist enterprise the chapel cars have resulted in great good to the entire denomination. They have advertised the denomination in a helpful and wholesome manner. The newspapers everywhere, both secular and religious, have written about the cars and thus called attention to the denomination. During the World's Fair in St. Louis more people visited the chapel car than any other exhibit in the transportation building save one. On one day more than ten thousand six hundred people visited the car, and during the season more than thirty thousand persons registered their names, addresses, and religious denomination in the car.

1. They attract people. No other cars on earth attract attention like chapel cars. No other cars are looked upon and commented about as chapel cars. The moment a train with one of these cars attached pulls into the depot some one reads aloud the name and the passage of Scripture on the side of the car. Then every eye is fixed upon it and questions are asked and answers ventured by the crowd always present at the railroad station. When the cars are in the railroad yards all hours of the day and night one can hear the name and passage of Scripture being read aloud by the workmen in passing. Many a person is reached, many a sinner is convicted, and many a soul led to know the love of Jesus through these messages shining from the sides of the cars in letters of gold. When the cars are side-tracked for services they attract the people.

2. The cars command respect. They are modeled after the Pullman sleepers. The outside is painted anew about every five years. The outside is given two coats of varnish every year and is always kept clean and shining. The inside is finished in hard wood and is as beautiful as any private car on the road. The very beauty and cleanliness of the cars command the respect and admiration of all who see them. Not only are the cars themselves respected, but the missionaries are respected because of them and many a time find their way into homes and hearts that could

A GROUP OF CONVERTS IN CONNECTION WITH CHAPEL-CAR MEETINGS
At Petaluma, California

not be reached otherwise. The denomination is also respected for the equipment and ownership of these cars.

3. The cars cause many places to realize the necessity of a place for worship. Many a town would have been a long time in building a house of worship if the cars had not gone there. Church building is a perfectly natural part of chapel-car work, and they have already erected houses that in the aggregate cost more than $140,000.

4. The method in managing them pursued by the Society has had much to do with their success. Wherever in history the words "chapel cars" shall appear, along with them will appear the name of Boston W. Smith, general manager. True to his title, his management of them has been in a general way. Wherever it has been possible the Society has cooperated with the State Convention in the work, and the direct management of the cars has been largely through a committee appointed by the State Mission Boards.

5. Another great factor in the success of the cars has been the railroads. Too much cannot be said in commendation of the railroads that have through all these years stood so nobly by the work. Many are the general managers who esteem it a privilege to have one of these cars on their lines.

6. Possibly the greatest factor in the success of the chapel cars has been the missionaries' wives. Paul, in writing to the Philippians, took occasion to make honorable mention of certain women that labored with him and Clement in the gospel. If there is one class of persons more deserving of honor than another connected with chapel-car work it is these faithful, self-sacrificing women. It can be truly said of them they have "endured hardness as good soldiers of the cross."

### 60. Auto Chapel Cars

There are no longer so many new railroads of great mileage with numberless new churchless towns to be occupied. But there are more new homesteads settled upon in the last fifteen years than in any other equal period since government records began. How can the innumerable new neighborhoods be commandingly provided with gospel ministry? As always colportage is the pioneering agency. Horses and wagons are too slow for our day. Our automobiles in colporter service are mostly sedan Fords. As the present historian knows by considerable recent experience they are too cramped for a six-foot missionary and an adequate supply of literature with camping outfit.

The *auto chapel car* is the solution of all these converging problems. In 1923 the solution was provided. This crown-

ing conveyance of our one hundred years is described as follows in the Annual Report of the Board:

The American Baptist Publication Society has just purchased from the White Company of Cleveland, Ohio, and placed in active service, a new type Model 50 chassis, with a special transcontinental home touring body, to be used in missionary work among the Mexicans in California and Arizona. This initial car is the first of a large number of such models which will be set apart for evangelistic work along the highways of the country. It has been disclosed in an exhaustive study that the new chapel car auto will reach the small out-of-the-way hamlets and small towns often many miles removed from transportation facilities, and it is felt the specially constructed, long wheel-base truck of well-known quality will fill a long-felt necessity. This chapel car auto has several of the most important features essential to such conditions as may arise in the performance of many miles of various road conditions.

It has a 50 horse-power unit power plant, a wheel-base of 198, extra long and flexible springs, a low center of gravity, a stream-line in bonnet and body. The long wheel-base enables the mounting without excessive overhanging of a body designed to look correctly proportioned, and the long and flexible springs, the low center of gravity, and the long wheel-base combine to make riding easy. To give the maximum of service and so as to avoid all worries of tire trouble, Overman cushion tires have been used throughout and are adapted for urban or interurban work. The car is also equipped with a 12-volt Leece-Neville starting and lighting system, and the interior is lighted with six 4 candle-power lights from the battery. The body, specially designed by the Brown Body Corporation, of Cleveland, Ohio, is the last word in furnishings and equipment. A missionary and his wife have everything at their convenience to make life comfortable and their work effective as they travel from place to place. It is water-proof in that it has a specially constructed roof and Pullman-tight windows. On the outside of the body are the names of the two societies cooperating in the work—"The American Baptist Publication Society" and "The American Baptist Home Mission Society." There is a Scripture passage in English, "The Seed is the Word of God." On the central panel of the car the words in Spanish, *Carro Capilla Mexicano,* and a Scripture verse in Spanish—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God." On the opposite side of the car there is another verse in Spanish—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The interior equipment and furnishings consist of a driver's seat for two people, a 50-gallon fresh-water tank and waste, a wardrobe and book-case built right into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawers for

CHAPEL CAR AUTO No. 1
"Crawford Memorial"

linen, etc., an awning over the rear platform which is used for preaching purposes, a washroom and toilet, also a three-burner gas-stove, and a folding-table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception-room during the day, and is furnished with wicker chairs and furniture.

A specially constructed tent is a part of the auto equipment, the tent being so arranged that the rear of the chapel car auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16 by 30 feet and will accommodate a congregation of about one hundred people. It is equipped with an Estey pulpit organ (the gift of the Estey Organ Company, Brattleboro, Vt.) collapsible chairs, a Coleman lantern lighting system (the gift of the W. C. Coleman Lighting Company, Wichita, Kansas), and every modern and up-to-date convenience for the work of evangelism in isolated and needed places. A trailer is a part of the auto equipment. This will be used for carrying the tent, chairs, etc. The car will be known as "Chapel Car Auto No. 1, Crawford Memorial." The funds for its construction, as well as for its upkeep and the maintenance of the work, were given by Mrs. Effie M. Crawford, of Santa Ana, California, as a memorial to her deceased husband, Mr. Will V. Crawford. The car, with its complete equipment, cost about $9,000.

There is considerable enthusiasm over our new chapel car auto. Already the seal of God has been placed upon the ministry of its missionaries in the conversion of souls. It is suggested that we endeavor to build four more as memorials to men of honored memory: One in the Western field as a memorial to Rev. C. A. Wooddy, D. D.; one in New York State as a memorial to the Rev. H. L. Morehouse, D. D.; one in New England as a memorial to the Rev. C. H. Spalding, D. D.; one in the Atlantic States as a memorial to Honorable Ernest L. Tustin.

### 61. What Next?

In 1824 there was not a mile of railway in the United States. In 1924 there are more than two hundred and seventy thousand miles.

Before its second century is far advanced our Society for the diffusion of light may employ the airplane and the radio, but it starts out with a conveyance which is not likely to be wholly superseded as long as personal presence and pastoral work are needed by human souls. The auto chapel car in varied sizes is likely to perpetuate the very essence of the original *neck*-portage.

## VII

## SUNDAY SCHOOLS

The other great means of getting the published light into the hearts and lives of the people, as specified in the charter of The American Baptist Publication Society, is "Sunday schools."

### 62. Adopting this New Notion

The prospectus of the Society in 1824, in speaking of possible distributing agencies, said:

> Sabbath schools are particularly calculated to give circulation to tracts. These may be distributed as rewards to the scholars and thus they will probably be read by the scholars themselves and by their parents.

Thus at the very beginning, though primarily a tract society, it undertook to stimulate Sunday-school efficiency and to promote thereby religious education in both young and old. This is emphasized in the first annual report of the Board of Directors in terms which show that the original purpose of Sunday schools to provide the rudiments of general education was still in the ascendancy along with its newer ethical and spiritual aims.

> Sabbath schools, in the first place, train the youthful mind to the best habits, while they impart the ability and inspire the disposition to read. A new faculty is thus created, and a new avenue to the heart is thus opened.

There were Baptist Sunday schools in Massachusetts, Rhode Island, and Pennsylvania before 1800. The first in Philadelphia was organized September 21, 1815, at the First Church; in Boston, June, 1816, at the Charles Street Church. The following from the "Latter Day Luminary," of July,

1824, written quite likely by one of our founders, shows, in any case, the information and ideals which were current among them, when they were creating The General Tract Society for a different but kindred purpose:

*Sabbath Schools.* The rapid increase of Sabbath schools is delightful to the pious heart, as it is auspicious to the cause of godliness. In May, 1823, Great Britain and Ireland numbered 7,172 of these pious institutions, in which the teachers amounted to 77,275 and the scholars to 764,391.

The number of schools in the United States is not precisely known; but it is gratifying to learn that at the last Annual Meeting of the Philadelphia Sunday and Adult Social Union, a National Society was formed under the title of "The American Sunday School Union." Through this Society information respecting the schools of our country will be concentrated, and we may look forward to a period not far distant, when accurate enumeration will be given of the effective force of these praise-ordained establishments.

The Seventh Annual Report of the Philadelphia Sunday and Adult School Union states the number of schools 723, teachers 7,337; and scholars 48,681 attached to the Union. Two hundred of these schools have been added during the past year.

The Sunday school properly conducted is the greatest and most successful opponent of the Prince of darkness. It strikes at the bud of transgression, and foils Satan in the very point where he has been accustomed to triumph with alarming success.

Let these schools be cherished, let them be increased; soon the solitary place shall be glad for them, and the wilderness shall blossom as the rose.

Many Baptist Sunday schools had been established both East and West before 1824. But it was still one of the quite "modern" devices in which the enterprising, educated young men who created the General Tract Society heartily believed. In that same first report they admit that such new-fangled notions as Sunday schools and Bible and missionary societies are not acceptable to all.

"The leading designs which a portion of the denomination are laboring to effect, are regarded by other portions with indifference and disapprobation." The modernists of one century are the conservatives of the next. There are just enough left-overs to be amusing—if they were not so pathetic. At the end of the second decade of the twentieth century the

writer found in the Catskill mountains of New York some Baptists with churches and associations of churches who still think that Sunday schools and missionary societies are wicked innovations. It was in these very mountains that John Mason Peck was baptized. He soon started West and in 1819 organized the first Sunday school west of the Great Lakes. It was at Clareton, Missouri. It became auxiliary to the Philadelphia Sunday and Adult School Union, organized 1817, which was the progenitor of the American Sunday School Union, organized 1824. That great secretary of the Publication Society later was, years before its organization as well as after, pioneering Sunday schools along with Bible societies and every other forward-moving measure. It was not without much opposition in the West as well as the East that the Sunday-school cause advanced. Dr. Justin A. Smith, so long editor of "The Standard," in his charming "History of the Baptists in Western States," says:

> Particular mention should be made of Rev. Lewis Morgan, father of Dr. J. T. Morgan, secretary of The American Baptist Home Mission Society. In a letter dated at Brandywine, Indiana, April 10, 1834, addressed to Doctor Going, and accepting an appointment as missionary of that society, we find him speaking of a Sunday school of one hundred scholars and "a respectable Bible class, well organized" by Rev. Ezra Fisher, pastor of the Baptist church at Indianapolis. The emphatic mention so made, implies something at least worthy of remark in the circumstance; and it no doubt was so. A letter written two or three months later, in the same year, speaks of some "association" as "prohibiting the churches founding anything in support of the gospel; at least from joining missionary societies," and it is well known that alike in Indiana, Illinois, and Ohio, Sunday schools came under the same condemnation. "If," says Mr. Morgan, "some pious Baptist laymen, capable of teaching, were to emigrate to our State, it would aid us much in the cause of education, and particularly in the Sunday-school cause. That cause is gaining in our denomination."

As early as 1830, the last year of the service of Noah Davis as General Agent, we find these pregnant suggestions in "The Baptist Tract and Youth's Magazine"—note the second part of that title:

On the minutes of the New Jersey, Warren, Boston, Salem, Salisbury, N. H., and Georgia Associations we find a request that their churches inform them annually in their letters how many Sabbath schools they have in operation, and how many teachers and scholars there are connected with each; also how many volumes the library of each contains. In several instances they have added columns to the table on the minutes and placed the results of this inquiry opposite the names of the churches. If this plan should be universally adopted we shall be able to make up an annual account of the whole number of Sabbath schools, teachers, and scholars connected with the Baptist churches in the United States. This would be a very interesting and important item of intelligence. The time may come when the number of schools in our denomination will be so great as to require the Tract Society to publish a series of Sabbath-school books, suited to their wants.

We have been compelled to leave the Youth's Department out of this number of our work. In future it will be enlarged to twelve pages, and form the first half of the Magazine. A number of copies (as many as shall be called for) will be printed separate from the Tract Department, and put up in covers by themselves under the title of "The Parent's Gift, or Youth's Magazine," and furnished to subscribers at twenty-five cents a year. We hope that by this expedient the usefulness of the publication will be much extended.

In 1832 the idea of the formation of a Sunday school union was in the mind of Ira M. Allen, at that time Agent of the Baptist General Tract Society. Writing under date of April 10, 1832, to Hon. Jesse L. Holman, of Aurora, Ind., he uses these words:

I should like to know your views as to the desirableness and feasibility of having a *Baptist* Sunday School Union for the United States. It is an object which I have long thought desirable; and one which I believe might be easily accomplished.

As it is, a *part* of the *truth* of God is *excluded* from all the S. S. books published by the A. Union, which furnish the principal reading for hundreds of thousands of youth throughout the land. And we, as a denomination, have not a single book for Sunday Schools, containing our distinguishing sentiments. Now, if these distinguishing sentiments were unimportant, as many affirm, it were no great matter whether we had Baptist S. S. books or not. But the *inference* which the youth in the Sunday Schools will naturally draw, is that Baptist sentiments *are unimportant.* This being the case it follows that they are liable to embrace the errors of *sprinkling, infant baptism,* etc. Thus our influence is weakened. Our sentiments are neutralized. I see a direct tendency in

most of the amalgamations proposed to us by our Pedobaptist brethren to neutralize Baptist influence and sentiment. I see *such* to be the actual result. It is demonstrated. I am not alone in these views. Many see these things as I do. Others are yet in the dark.

It would be informing to have at hand all the correspondence and reports of all the conversations that took place concerning this matter. That General Agent Allen was right in saying that he was " not alone in these views " is shown in the action of the Triennial Convention at Richmond, Va., in 1835, which adopted the following resolutions:

1. That it is expedient, and the time has arrived, to have a Society to publish and circulate valuable books, particularly of a denominational character, for family use, Sunday schools, etc.

2. That the Baptist General Tract Society be requested so to alter its constitution, and change its operations, as to include such publications; and that the publication of books and tracts by the Society should be confined chiefly to such as set forth the peculiar, and, as they are believed to be, Scriptural principles of the denomination.

Not lack of vision on the part of officers of the Society, nor yet lack of denominational authorization, but lack of funds was the deterrent, much deplored, which confined the Tract Society so much to its tract work during the first sixteen years of its service.

### 63. Attempted Expansion

It was ten years more, however, before these foretokens by the founders came to complete definition. The final harbinger of the new day was another of the Columbian College group who had created the Society, Baron Stow, now at the height of his great career as a pastor in Boston. He had recently preached the sermon from the text, " Boast not thyself of tomorrow, for thou knowest not what a day may bring forth," to which no fewer than one hundred people attributed their conversion. At the annual meeting of our Society held at the First Church, Philadelphia, in 1839,

Phila April, 10 1833

Hon Jesse L. Holman
Aurora, Ind.

Dear brother

I have at length sent off a box of the Bap. Ans. Registers to Hubbard & Edmonds, Cincinnati— containing also a bundle for you, which I have requested them to forward to you immediately. The box left here April 6th via Baltimore. The bill is inclosed in the bundle. I have also consigned to your care several small bundles which you can forward by mail or otherwise at discretion. The postage on the work being 4o cts a copy, I did not deem it proper to send it by mail. I am much indebted to you for information from Indiana, and I beg you to accept my sincere thanks for all favors. Shall be happy to

LETTER FROM I. M. ALLEN TO JESSE L. HOLMAN
Advocating a Baptist Sunday School Union

hear from you at any time.

I think a Bap. State Convention would be very advantageous in Indiana to the Bap. cause, and I trust you will organize one ere long. The Baptists are numerous in your State. They only need organization, system, and correct information to become a much more powerful and efficient body than they are at present.

I should like to know your views as to the desireableness and feasibility of having a Baptist Sunday School Union for the United States. It is an object which I have long thought desireable; and one which I believe might be easily accomplished.

As it is, a part of the truth of God is excluded from all the S. S. books published by the A. Union, which furnish

the principal reading for hundreds of thousands of youth throughout the land. And we as a denomination have not a single book for Sunday schools containing our distinguishing sentiments. Now if these distinguishing sentiments were unimportant as many affirm, it were no great matter whether we had Baptist S.S. books or not. But the inference which the youth in the Sunday schools will naturally draw, is that Baptist sentiments are unimportant. This being the case it follows that they are liable to imbrace the errors of Universalism, against baptism &c. Thus our influence is weakened. Our sentiments are neutralized. I see a direct tendency in most of the amalgamations proposed to us by our Pedobaptist brethren to neutralize Baptist influence and sentiment. I see such to be the actual result. If it is demonstrated I am not alone in these views. Many see these things as I do. Others we get in the dark. My sheet is full and I have no time to discuss the subject now. Affectionately yours

Ira M Allen

Sec. B. G. to Society

Brother B. Stow of Boston, offered the following resolution: *Resolved,* That the enlargement of operations proposed in the Report this evening read, be approved by the Society, and the Board be instructed to carry it into effect as early as possible. He adverted with peculiar feelings to the origin of the Society: the honored names of Davis, Knowles, Staughton, and Reynolds, were engaged in it. They were all there then—but fifteen years have passed away, and all these are gone! Only the brother who first spoke and himself were now here, of all its founders! He then spoke of the good effects of several tracts, naming particularly, "Cone, on the Terms of Communion," "Pengilly, on Baptism," "Making Light of Christ," "Salvation by Grace." He had known many cases in which these publications had guided the inquiring, or awakened the careless, or saved from error in doctrine, immortal souls. He alluded to an expression in the Report, and wished it more strong and clear in the declaration of the full extent of our obligations. He liked the word *enlargement,* in the resolution which he had now offered. Having assisted in rocking the cradle of the Society in its infancy, he felt a very strong desire to see and to aid it now in assuming the manly attitude of mature years.

This popular preacher voiced a wide-spreading desire. The same year the New Hampshire Baptist State Convention adopted a resolution in favor of the organization of an American Baptist Sabbath School Union.

The new day of enlargement was actually ushered in by the enterprise of the Hudson River Association, which called a special convention for the purpose. It marks such an epoch in our history that the whole account of this meeting, and of the Society's action upon receipt of it, should be given as recorded in the annual report of 1840:

Agreeably to notice, a meeting was held in the meeting-house of the Oliver Street Baptist Church, N. Y., Wednesday, at half past eight o'clock, A. M., April 29, 1840. J. E. Welch, of Burlington, N. J., was called to the chair, and A. D. Gillette, of Philadelphia, appointed secretary. The chairman opened the meeting with prayer. C. G. Sommers then read a circular, addressed to the denomination throughout the United States, over the signatures of C. G. Sommers, of New York, B. T. Welch, of Albany, and B. M. Hill, of Troy, as a committee appointed by the Hudson River Baptist Association at its session in June, 1839, the object of which was to have the several delegates who should attend the anniversaries held in the City of New York, come prepared to deliberate on the propriety of forming a society for the publication of such literature as the wants of the denomination, and the cause of the Redeemer, might demand. Re-

solved, That all brethren, present, be considered as delegates to this Convention. A letter was read by C. G. Sommers from W. B. Johnson, of South Carolina, expressing a cordial approval of the suggestions in the Circular, and wishing the proposed plan to be carried into execution. The Convention was also addressed by several of the brethren, present, approving the formation of a Publication Society.

"Resolved, That the following brethren be the Committee: E. R. Warren, Me.; G. B. Smith, N. H.; J. W. Sawyer, Vt.; E. Thresher, Me.; M. M. Dean, R. I.; A. Parker, Conn.; C. G. Sommers, N. Y.; M. J. Rhees, N. J.; G. B. Ide, Pa.; G. J. Carleton, Del.; G. F. Adams, Md.; J. B. Taylor, Va.; G. Binney, Ga.; J. L. Waller, Ky.; G. Bartlett, Ill.; J. Mallery, Mich.; B. Cook, La.

"Resolved, That the chairman, J. E. Welch, be added to the Committee.

"Adjourned to meet at 8 o'clock, tomorrow morning, in the meeting-house of the Tabernacle Baptist Church.

Thursday, 8 o'clock, A. M., April 30.

"Agreeably to appointment, the chairman presiding, called on G. F. Adams, of Baltimore, to engage in prayer.

"The minutes of yesterday were read and approved.

"The Committee, appointed to report this morning made the following, which was accepted:

"The Committee, to whom was referred the subject of considering the propriety of forming a General Publication Society, would report to this Convention as the result of their deliberations, the following:

"1. *Resolved,* That this Convention regard it as desirable that the Baptist General Tract Society so far change its character, as to adapt it to the purposes of an American and Foreign Publication Society.

"2. *Resolved,* That this Convention deem it desirable, that a union be formed between this Society and the New-England Sabbath School Union.

"3. *Resolved,* That a subcommittee be appointed to prepare a constitution to present to the Convention tomorrow morning.

"After much deliberation and a free interchange of opinion, it was

"*Resolved,* That the first resolution, presented by the Committee, be so amended as to read as follows: That this Convention regard it as desirable that the Baptist General Tract Society so far change its character, as to adapt it to the purposes of a General Publication Society.

"*Resolved,* That the report of the Committee, as thus amended, be now adopted.

"*Resolved,* That the proceedings of this Convention be reported to the Baptist General Tract Society.

"C. E. Welch, Chairman,
"A. D. Gillette, Secretary."

*Resolved,* That the report just read be adopted.

*Resolved,* That the Constitution, to which reference is had in the third resolution of the report from the Convention be now read. Brother C. G. Sommers then read the proposed Constitution, whereupon it was,

*Resolved,* That the Constitution just read, be considered, article by article.

Adjourned to meet at 3 o'clock, P. M.

Benediction by the President.

Thursday, 3 o'clock, P. M., April 30.

Met agreeably to adjournment. Prayer by D. Dodge of Philadelphia.

*Resolved,* That the Constitution of the Baptist General Tract Society be so amended as to read as follows:

ARTICLE 1. The name of this Society shall be The American Baptist Publication and Sunday School Society. Its objects shall be, to publish such books as are needed by the Baptist denomination, and to promote Sunday schools by such measures as experience may prove expedient. [For the entire constitution, see the Tabular Supplement.]

The high hopes of the new day are well reflected in the report of 1841:

The resolution of the Hudson River Association, which has been responded to by very many of the Associations in different parts of our country, expresses the feelings of the denomination, so far as it it has been elicited on this subject. It is as follows:

"*Resolved,* That this Association regard the recent formation of The American Baptist Publication and Sunday School Society as an event in the history of our denomination, calling for devout acknowledgment to the God of all Grace. That in the entire unanimity with which the measure was adopted, the judicious selection made in regard to the permanent location of the Society, and the character of the brethren entrusted with the management of its affairs, we find a sure guarantee of its rapid growth and extensive usefulness; and we fondly cherish the hope that it will ere long enjoy a share in the sympathies, prayers, and contributions of our churches, on a footing of equality with our Bible and Missionary Societies."

Some actual realization of the enlarged scope of the Society is shown by the catalog which adds to the publications of the Society itself a select list of "valuable publications kept for sale at the Depository," including a considerable number on missions and on church history. Items bearing especially on

the Sunday-school work are "Ripley's Notes on the Gospels," "Malcom's Bible Dictionary," "Hague's Guide to Conversation on the New Testament," "Lincoln's Sabbath School Class Book," "Lincoln's Scripture Questions." Especially significant are two periodicals listed, "The Sabbath School Treasury," published monthly by the New England Sabbath School Union, at fifty cents a year, and "The Sunday School Gleaner," a monthly magazine for Sunday-school children, twenty-five cents a year.

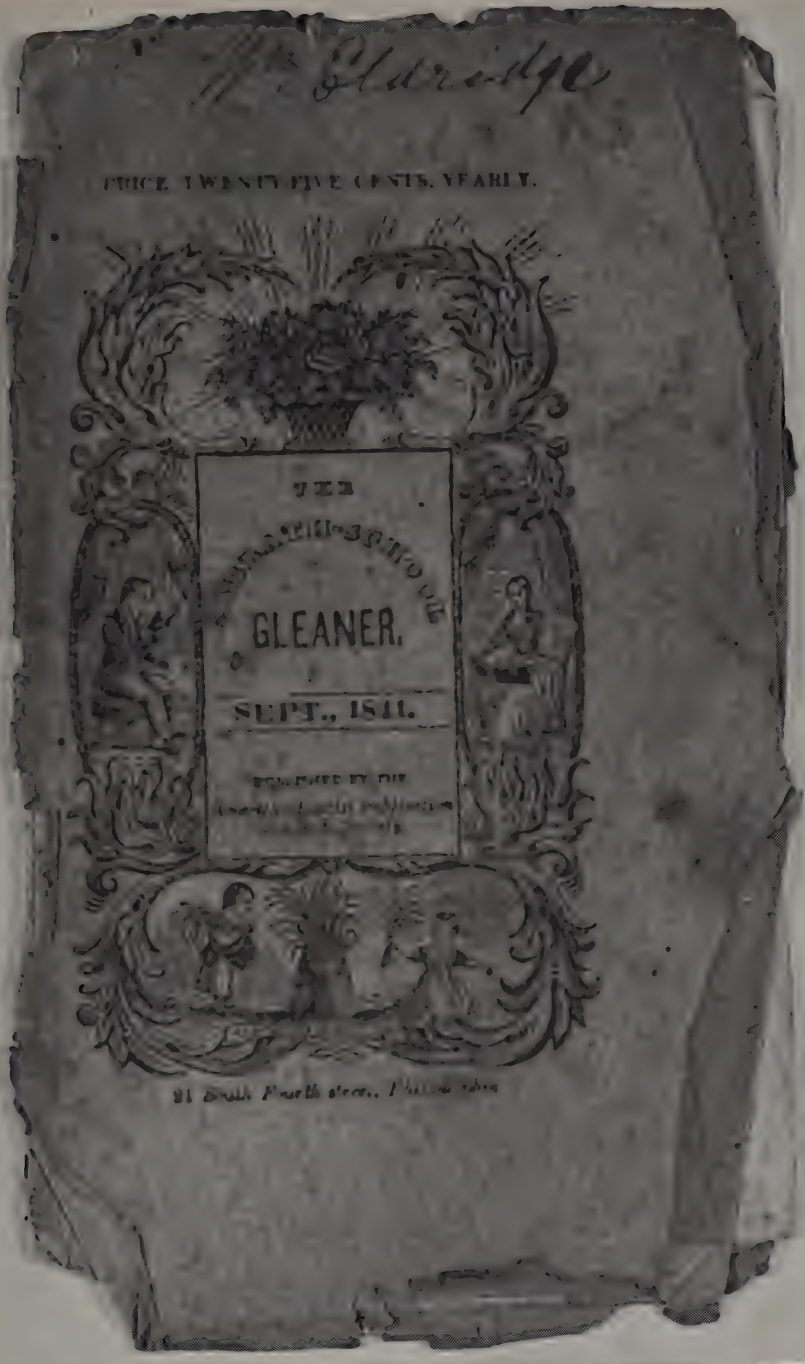
The new constitutional purpose of the Society, "To publish such books as are needed by the Baptist Denomination and to promote Sunday schools by such measures as experience may prove to be expedient," was interpreted by the Board in 1843, as follows, "It may be stated in other words, 'To provide and put in circulation, a Sunday-school and general literature for the denomination.'"

The next year the constitution was amended as follows—"Strike out the words 'Sunday School' in the first article, to shorten the name and not to lessen the objects of the Society." The same year (1844) the interpretation of the previous year was considerably enlarged, so as to stand:

> The encouragement of Sabbath Schools and Bible Classes, and supplying them with small libraries, is in itself an object worthy the united effort of the denomination. The plan of operations of the Society, if carried out as it should be, will increase the number and efficiency of Sabbath schools in the Western Valley, to an interesting extent.

### 64. Sunday-school Books and Libraries

The hand of the new secretary, John Mason Peck, is quite visible here. But even his phenomenal efficiency in missionary measures of all kinds did not carry the Society very far toward the modern goals of religious education. For years its chief activities as a Sunday-school Society were in providing books and libraries for the schools, beginning in 1845. By 1850 the number of "libraries granted" to Sunday schools was sixteen.




COVER-PAGE OF "THE SABBATH-SCHOOL GLEANER"
September, 1841

It is common now to disparage the quality of the "Sunday-school books" of those days. Public libraries were almost unknown and private libraries were extremely scarce. The Sunday schools filled a great want in providing reading matter of a morally clean kind. Much of it would not be counted wholesome now because it enlarged so much on personal feelings and traits of precocious character supposed to fit children for heaven. But an examination of the catalogs shows that a surprisingly large fraction was given to books of real instruction in the Bible and in Christian living. Take a few samples from the announcements in the early "fifties":

"*The Sting of the Adder;* or, The History of the Stanley Family." By Jennie Dowling De Witt. This is a tale of truth, admirably told, exemplifying in the most touching manner the evils of intemperance. It traces its insidious progress from the earliest taste of the wine cup offered by a mother's hand, to its fatal terminations in inebriety and death—blighting forever the beautiful promise of youth, talent, education, and position, and reducing a once lofty and happy family to the very depths of degradation, misery, and ruin. Every family in the land might read it to advantage, and lay to heart its terrible examples of warning. Its truly Christian character is one of its chief points of excellence.

"*Missionary Converts in Heathen Lands.*" By Uncle Josephus. "*Thrilling Facts from Missionary Fields.*" By Uncle Josephus. "*Curiosities of Christian Missions.*" By Uncle Josephus. Three valuable books, from the pen of the same author or rather compiler, designed to awaken and cherish in the young an interest in Christian Missions. The facts are well selected, from a wide field in place and history, without regard to denominations. These facts, no less than the striking pictures by which they are illustrated and embellished, must powerfully tend to produce the designed effect, especially upon the children in our Sabbath schools.

"*Missionary Gems for the Young.*" This is a new and rich collection of authentic anecdotes, exemplifying in an immense variety of forms, the spirit, the incidents, and fruits of modern missions to the heathen, in different parts of the earth.

"*The Schoolmaster:* or, Conversations on the Beatitudes." By Aunt Abbie. This is the first Sunday-school book we remember to have seen, designed to illustrate the Beatitudes, which form the first part of the Sermon on the Mount, and lie at the very foundation of Christian character. The design is accomplished in the happiest manner by a series of natural stories and conversations. The stories are mainly founded on facts.

The style is terse, easy, and animated. The author's long experience in Sunday-school teaching has led her to the best mode of winning the attention of the young. Few books are more eminently fitted for usefulness in Sunday schools.

*"The Sabbath School Harp."* This is the new hymn-book for Sunday schools, announced in our last Report as preparing for publication. It grew out of the obvious want of adaptation of a large portion of the hymns in common use, to the condition, capacities, and wants of the young. This was found to be the fact with every publication of the kind in the country. It was believed by many that something greatly superior in this respect could be prepared; and from this belief originated the appointment of a committee by our Board, to prepare a new book on the principle of strict adaptation to the use of the young in Sabbath schools. This collection has been made from the widest accessible mass of materials—including every book of the kind known to exist in England and America. It has been not only selected, but arranged with the utmost care, on a new plan; and it is not too much to say, that whatever slight defects may be discovered in it, it really embraces more beautiful Christian hymns, written expressly for children and youth, and especially for those attending Sabbath schools, than any other book in the language. It is neatly printed and bound, and is offered at the lowest possible price, six cents a copy. It will, we think, well repay the slight cost of introducing it into all our Baptist Sabbath schools.

Great numbers of books of that type were provided. No wonder that good men and women were nurtured in Baptist Sunday schools of those days.

The record of increasing service in 1853 is significant:

The Sunday School Department has received an unusual share of attention and labor during the year. The Society at its last Anniversary commended this department as worthy of special care, and the Board have not failed to keep the admonition in constant remembrance. Thirty-six new volumes have been added to the catalogue of Sunday-school books within the year, making as large a number of publications for Sunday schools during this single year, as during the whole previous period of the Society's existence. The general appearance of the volumes has been also greatly improved. The services of an eminent engraver are permanently secured, and the increased beauty and attractiveness thus imparted to the Sunday-school issues will doubtless be followed by a liberal increase of sales. A five dollar library of fifty volumes is in course of preparation, and will be found on the shelves of the Depository before the close of the present month. Such a library has been long and urgently called for.

Increasing attention was given to gathering Sunday-school statistics, insisting that they become a part of regular associational tables.

The high aims of the Sunday schools are shown in the following record:

It has been the constant aim of the Board (1855) to procure and publish new books, suitable for the use of Sunday schools. The importance attaching to this class of books, as giving tone, habit, and taste to the youthful mind that may outlast life itself, and the danger of filling our Sunday-school libraries with books of an equivocal or pernicious tendency, has had great weight in judging of manuscripts that have come before us—nearly one-half of those offered during the year having been declined, even where not wanting altogether in literary merit.

To qualify us the better to judge what particular work we should seek to multiply, our Editor, by direction of the Publication Committee, has made an analysis of the works we already have on hand, referring them to their specific subjects, so that our future issues may be judiciously chosen. It is pleasing to contemplate the number and variety of excellent books in this department we have been able to publish already, especially within the last four years, in all amounting to about 120 volumes; yet we wish to set no limits to the production, as there can be none to the demand. Sunday-school books are called for so rapidly and extensively, that unless a supply of good ones is kept up, bad ones will inevitably be introduced into our schools, and corrupt the youthful mind at its entrance into life, thus adding new perils and snares, where it needs every possible precaution and protection, guidance and motive, in its path to immortality.

### 65. An Original Source

A new era was inaugurated in 1856, when the ideals of 1840 came much nearer than before to gaining actual embodiment, and the course of more or less steady development in Sunday-school work began which was to reach such great dimensions by 1924.

The Mississippi is the longest river in the world because of its great tributary, the Missouri. It is an indispensable part of the history of the Publication Society, especially in its religious education stream, to observe the rise and course of the New England Sabbath School Union. The promotion of Sunday-school work throughout the country had been carried

on by that Baptist organization for twenty years, commanding wide appreciation. For eleven years before that it had State organization, and for nearly ten years before that city organization, so that the fountain-head of the continuous current had its springs in Boston about 1816, forty years before this eastern Missouri joined our great Mississippi. The story has never been told. Our centennial demands it. It has to be pieced together from widely scattered original documents. A bare outline follows. Its future historian will find clues in the Bibliography of the present volume.

In 1816 the wife of the famous pastor of the Charles Street Baptist Church, Boston, and promoter of education and missions, Mrs. Daniel Sharp, returned from a visit to New York City where Sunday schools had just been started, and organized them in Boston. A committee of two ministers and six laymen was at once created to promote the increase and the quality of Sunday-school work. This first Baptist Sunday-school society in America is memorable.

On the 29th of October, 1817, a general meeting at the Second Baptist meeting-house in Back Street, at 3 o'clock, p. m. The children and teachers assembled to the number of 400. The services commenced by singing. Doctor Baldwin addressed the throne of grace. The Rev. Mr. Sharp delivered an address. While the collection was taken up, the children and teachers united in singing their anniversary hymn. Mr. E. Lincoln closed with prayer, and Mr. Sharp dismissed the people. The assembly was large, and appeared to be much impressed with what they had seen and heard. The singing of the children was peculiarly moving. Many eyes were suffused with tears, to hear them lift their infant voices in perfect harmony with their teachers, in expressions of gratitude and praise to the Father of mercies.

As the support of these schools is attended with considerable expense, as well as labor, the committee indulge the hope that the people of this town will not be backward in aiding them with their subscriptions. For the information of some it may be proper to observe, that there are as many societies as there are schools, and each school is under the direction of a separate Board of Managers, consisting of three or more directors or directresses, and as many teachers as the number of children requires. The Union Committee is composed of delegates from each of these male societies, and superintend generally the concerns of the schools, and adopt

any measure for their prosperity, not interfering with the rights of the several Boards, from whom they receive their appointment, and a statement of the schools.

### 66. The Massachusetts Sabbath School Union

The need of a State organization was felt, and it was formed May 25, 1825, as the Massachusetts Sabbath School Union. Those were days of cooperation, and it was composed of both Baptists and Congregationalists. Methodist and Protestant Episcopalians were invited but did not join. Its first annual report shows that one hundred years ago Sunday-school leaders were providing carefully selected lesson courses and advocating progressive measures.

Marked events took place in 1828. A Publishing Committee was appointed " to publish a Sabbath-school periodical and such other works as they might think best." In July appeared the first number of " The Sabbath School Treasury," our first Sunday-school periodical. For a quarter of a century it greatly furthered the Sunday-school cause. Twenty bound volumes of it are in the Backus and Newton libraries. That year nine new Sunday-school library books were published. By the next year it was believed that a Sunday school had been established in nearly every church in the State, and it was declared that chief stress must now be laid on improving the character of the schools. The depository of the Union needing " larger quarters," was removed to rooms in the Federal Street Baptist Church. In 1830 the Union sent a representative to Illinois and appropriated money to help the cause there.

The Congregationalists withdrew in 1832. It was a wholly amicable separation, made after careful committee study and recommendation, with a view to securing closer contacts with the schools and greater efficiency. As an eminent Congregationalist, Doctor Edwards, said, " It seemed that the Union, though nominally divided, was really doubled." The name

of the organization and its periodicals were assigned to the Baptists with one-third of the other assets.

Let the following records from the first and last annual reports of the Massachusetts Sabbath School Association as a two-denomination organization serve as samples of our part in it:

1826. Male Sabbath School in Charles Street, connected with the Third Baptist Church under the pastoral care of Rev. Daniel Sharp, contains 110 boys under the care of 8 male teachers. Since the commencement of this school in 1816 there have been connected with it at different times 620 boys, under the care of 12 directors and 70 teachers, 14 of whom became professors of religion subsequently to their connection with the school, and 6 of the number have been licensed to preach the gospel; 3 of them are settled in the ministry. We have a library of upward of 156 books which are much read by the children.

1831. Westfield Baptist Association. At the last session of this Association, which was held in Springfield, this body resolved itself into a Sabbath School Union. A selection of lessons was presented to us, approved and ordered to be printed and distributed. These have been used by the schools generally, and it is believed with good acceptance.

All the churches in this Association have Sabbath schools excepting two, both of which once had schools, and it is fondly hoped will soon revive them. They all have libraries for their schools, but some are small. "Our library," says one church, "is of the first importance, without which little indeed would be effected." Five schools continued their operations through the winter with good attendance. There are also eight Bible classes, some of which are composed of adults. Would that the young men of the churches might turn their thoughts to the vast valley of the Mississippi and prepare themselves as teachers of common schools and select schools and Sabbath schools. Rev. Mr. Bullard, agent of the Massachusetts S. S. Union moved the acceptance of this report, and Brother Going seconded the motion with pertinent remarks.

The first report after the Massachusetts Sabbath School Union became wholly Baptist said, "So far at least as this Society is concerned they can say, not as one said when the separation took place, 'The Union though nominally divided seems to be doubled,' but *is* doubled." It was left by the separation with a stock of about $5,000 and a capital of $2,000. About $1,000 was added to the capital during the

year. The State Union became active in promoting Associational unions, the officers of the Associations to be officers of the unions. Massachusetts Baptist Sunday-school libraries contained more than 30,000 volumes. The State Union published that year eight new books and approved 250 books by others. The " Sabbath School Treasury " had over 4,000 subscribers, nearly twice as many as before the separation. " It is now circulated to some extent in every State in the Union." The new Board expressed itself as more eager to promote efficiency than to establish new schools.

### 67. The New England Sabbath School Union

The foregoing is an inseparable part of our Centennial History because the Massachusetts Sabbath School Union called into being and merged its chief undertakings into the New England Sabbath School Union. It is the great Madison source of our Missouri. The merger was in 1836, eleven years after its own organization and twenty years before the final merger in the Publication Society. The Eleventh Annual Report of the Massachusetts Sabbath School Union, 1836 —the fourth annual report after it had become entirely Baptist—gives minute details of its reconstruction as wholly Baptist in 1832 and of its expansion into the New England Sabbath School Union. Requests for help in Sunday-school work from all parts of the United States had multiplied to such an extent that more than one State was needed to mother the organization for the sake of all the States. By this time the other New England States had State Baptist Sabbath School Unions. Rev. John H. Purkitt, Secretary of the Massachusetts Sabbath School Union, went from State to State in New England showing the necessity and the demand for a strong Baptist publishing society in the interest of Sunday schools throughout the whole denomination. The Massachusetts Sabbath School Union called a General Convention of the representatives of the New England Baptist Sabbath

School Unions to organize for national Sunday-school service. The American Baptist Home Mission Society had a representative present.

As constituted at Lowell, Massachusetts, January 20, 1836,

The object of this Union shall be the promotion of the general interests of Sabbath schools by providing means for the publication of suitable books, and for the prosecution of such other measures as may be deemed expedient.

It was agreed that the Massachusetts Sabbath School Union, having at the time a stock balance of $1,918.19, and the New England Union should merge. Samuel S. Mallery, of Norwich, Connecticut, was chosen corresponding secretary. The plans and objects are given with considerable detail under the following heads:

(1) To publish suitable books for Sabbath schools. (2) To circulate acceptable and valuable Sabbath-school books in New England, at the South, and in the West. (3) To improve and increase the permanency and efficiency of Sabbath schools where they already exist, and (4) to establish others wherever there are favorable locations which demand them.

At the first annual meeting of the New England Sabbath School Union (1837) Dr. Jonathan Going, Corresponding Secretary of The American Baptist Home Mission Society, offered and spoke to the following:

*Resolved,* That we regard the Sabbath School Institution as an instrument which, if rightly employed, will effectually counteract the influence of infidelity, arrest the progress of error, and save the youth of our land from becoming a generation of evil-doers. A large and attentive audience listened with much apparent satisfaction to the addresses of Messrs. Huckins, Porter, Howe, and Going.

It was announced that

A large assortment of Bibles, Testaments, Sunday-school hymn-books, question-books, cards for Sunday schools, helps for Sunday-school teachers, maps, etc., and a great variety of small unbound books for infant Sabbath schools were for sale at the Depository; also, an assortment of miscellaneous, moral and theological books, commentaries, etc.

The next year Hon. Nicholas Brown of Providence was President. The New England Sabbath School Union enlisted our great laymen and ministers.

### 68. The Growing Tributary

The vote of the special Convention of 1840 in New York that the Publication Society and the New England Union consolidate having failed of immediate execution, the fact that the two occupied the same field divided denominational interest. For example, the respective annual reports of 1843 show the income of the Publication Society from all sources to have been $9,906.04, including $1,371.16 for the building fund, employed as a loan, reducing the actual receipts to $8,553.38; and the income of the New England Union to have been $9,578.19. The accessible reports of publications that year are not stated in such a way as to make comparison possible, but they help us to some conception of the aggregate output up to that time of the two bodies which thirteen years later were to become one. "The Baptist Tract Society, during the sixteen years of its operations, printed about 3,000,342 tracts, including fifty-four million pages, making seven bound volumes of between 300 and 400 pages each." The Baptist New England Sabbath School Union said:

> The number of bound volumes issued the past year, 15,000; 36,000 copies of the S. S. Treasury have been published, and some minor aids to Sabbath-school instruction. Since its organization, the Union has published upward of 150,000 bound volumes, and about 300,000 copies of the S. S. Treasury. These books have been circulated in all of the United States, and, to a considerable extent, in the British N. A. Provinces.

It was in 1844 that the New England Sabbath School Union started "The Young Reaper." For sixteen years the "Sabbath School Treasury" had been sowing seed far and wide. It was a thirty-two page magazine. It carried every month some juvenile pages. But its main endeavor was to promote the cause of religious education. The Secretary of the Union,

Henry S. Washburn, was one of our creative pioneers. He started a monthly sheet of four pages expressly for the boys and girls. It took at once 5,000 copies a month the first year. He said in his annual report:

> The Reaper was never designed to take the place of the Treasury. They are for different classes of readers. The Treasury is more particularly for teachers, parents, members of Bible classes, and youth, while the Reaper is for smaller children.

When it was turned over to the Publication Society twelve years later it had a circulation of 13,000.

Let us catch one more glimpse of the great tributary to the religious education phase of the Publication Society's work far down toward the point of junction. The Eighteenth Annual Report of the New England Sabbath School Union (1852) when Rev. Alfred Colburn was Corresponding Secretary, sets forth endeavors to promote religious education, as we would now say, in the somewhat quaint phrasing of seventy years ago, but quite to the same intent as our current local church institutes:

> The Secretary has cooperated with the pastors, usually spending a whole Sabbath with a single church, and devoting the entire day to topics connected with Sabbath-school instruction. The importance of this institution, the necessity of imparting to it greater efficiency, the hindrances in the way of its success, its connection with parental duty, its relation to the common-school system of education, and the obligation and encouragements to labor in this part of the moral vineyard—these have been some of the themes to which public attention has been directed. The Sabbath school itself has been frequently addressed; and it has been found both pleasant and profitable to arrange the scholars, for Divine worship, in the body of the church, that they might have the better opportunity of listening to that simple truth which blesseth no man save him that receiveth it as a little child. The Board would here express their increasing conviction of the importance of such instrumentality. The advancement of secular education, the character of the age, and the future interests of Zion require that more efficiency should be given to an institution so susceptible of improvement, and of becoming an overflowing fountain of spiritual blessings to the world.

The Union's catalog this year shows sixty-four books and exhibits some of the illustrations used. The Society was issuing three new question-books in addition to its previous four, making seven graded lesson helps, one of the newest being illustrated. Of Sunday-school library books " during the year nine new publications and eighteen reprints have been issued, making in the aggregate 31,600 copies, or 2,500,000 pages." After quoting appeals from the West and South the record is:

To these, and similar appeals, it has given the Board great pleasure to be able to send back a favorable response. They have donated during the year eighty-one libraries, which have been distributed as follows: 2 libraries to Nova Scotia, 26 to Maine, 1 to New Hampshire, 11 to Massachusetts, 1 to Virginia, 7 to Ohio, 7 to Michigan, 1 to Indiana, 2 to Illinois, 5 to Wisconsin, 2 to Iowa, 2 to Missouri, 3 to Kentucky, 1 to Tennessee, 4 to Alabama, 1 to Louisiana, 1 to New Mexico, 2 to Burma, and 2 to Siam. The whole number of volumes thus brought into circulation is over 8,000 or nearly 700,000 pages. When it is remembered that each of these volumes will probably be read by not less than one hundred persons; that, in many instances, these books will constitute the only religious reading of whole families; that not unfrequently the Spirit of God blesses their perusal to the salvation of souls; and that the seed thus sown will bear fruit when we and our contemporaries are in the grave—some estimate may be made of the value and importance of this work.

### 69. Union Consummated

Doctor Brown closes his history of the first thirty-two years of the Publication Society with a jubilant note:

The arrangement was not consummated until the month following the aniversary (1856). The Board therefore directed that the following notice of the fact be published as an appendix.

This " notice " depicts vividly the unseemly duplication of effort and in general uses language essentially identical with that in use nearly two generations later:

In this day of active charity and enterprise, the churches may not be blamed for showing signs of restlessness and chafing when called to bear unnecessary burdens. May not the discontent and coldness, the apathy, distrust, and threatened ruptures, so manifest among us within the last few years, owe their origin, in part at least, to a conviction, fastening itself

upon the public mind, that we employ too much machinery in carrying on our operations; and that a more simple method might be found, which, at a less cost of men and money, would give to all our movements increased celerity and power.

The gist of the story of consolidation may be seen in the following extracts:

An anxious desire has long been felt to see a union effected between these two Societies. As early as 1840, when in answer to a call from the Hudson River Baptist Association, and the Board of the Baptist General Tract Society, a Convention assembled in the city of New York, to deliberate in regard to our publishing interests, among the measures then recommended, upon the report of a Committee composed of members from seventeen different States of the Union, the following were the principal: First, "That the Baptist General Tract Society so far change its character, as to adapt it to the purposes of a General Publishing Society"; and second, "That a union be formed between this Society and the New England Sabbath School Union." On that same day, April 30, 1840, the first of these recommendations was promptly carried into effect, and the Baptist General Tract Society was changed into The American Baptist Publication Society. The second was not adopted. In 1848 an overture for union was made by the Board of this Society, and was regarded with favor by the Board of the Sabbath School Union. An active correspondence ensued, and in the spring of 1850 negotiations were brought within sight of a hopeful conclusion; but owing to causes not needful now to detail, the wished for event was not realized, and the hopes then cherished faded away from the view.

During last summer the attention of the Board was drawn again to this subject, by the receipt of several letters, expressing the belief that the renewal of negotiations was strongly desired by our friends in New England, and if tendered would meet with a cordial response. Correspondence was accordingly opened. . . The details of the compact are not required to be given here. Suffice it to say that the Board have purchased, at the appraisement of a Committee of disinterested persons, mutually chosen, the entire stock of Sunday-school plates, engravings, copyrights, etc. [for $6,715], and have embraced the New England Sabbath School Union as part and parcel of The American Baptist Publication Society.

This union forms a new epoch. May we not hope that now, having but one simple organization, the strength of our churches will be brought into harmonious cooperation, in wielding the press for the spread of our principles, and that the blessing of God may rest on the work of our hands, to the praise of his glory.

In the combined galaxy "The Young Reaper" was the particular star. This "Young Reaper" was continuously a

bright figure in the Baptist Sunday-school field from 1844 till the summer of 1908, more than two-thirds of our one hundred years. It is well known that the "Reaper" was a special favorite of Doctor Griffith. In his sedate, wise way in formal reports he attributed all his own Society activities to "The Board." A collection of his sayings for thirty-six years about "The Young Reaper" would furnish a casket of jewels, the tributes of a glowing heart.

The merging of the New England Sabbath School Union with the Publication Society brought Sunday schools into the foreground as never before. For one thing "The Young Reaper" at once became an attractive and popular exponent of the Society's interest in the Sunday schools. It was spoken of as the best appearing and most popular periodical for the young in the country. Thus the ideal in the "Youth's Magazine" of Noah Davis in 1830, after a quarter of a century, came to full fruition.

### 70. A New Day Spokesman

The year after this merging of the New England Union another event in the history of the Society had much to do with its Sunday-school development for more than a third of a century. In 1857 Benjamin Griffith became corresponding secretary. He had been for some time active in the Board and at once knew how to push its affairs. In his first annual report he brought the Sunday schools to the fore. As we have seen the colporters, even before they received their distinctive name, always were devoted to Sunday-school organization and promotion. It was one of their natural and constant means of usefulness. That now became explicit. A report of the Board said, "Our colporters have received special instructions to form a new Sunday school wherever one is needed and can be permanently sustained."

This matter of organizing and reporting new schools had been overdone by some zealous interdenominational agencies.

Hence Doctor Griffith's careful specifications, "wherever one is needed and can be permanently maintained." After his death Dr. Warren Randolph said of him:

> While in certain circumstances he did not discourage the organization of schools where there was little promise of more than a brief existence, he always had an eye to permanent results. Hence he sought to have Sunday schools so planted that they might naturally grow into churches. And it was a great joy to him that the Society's agents, chiefly during the period of his official management, organized nearly ten thousand Sunday schools, out of which grew more than a thousand churches.

The character of the Sunday-school books to be provided received a fresh, careful study in 1866. The conclusion was that Sunday schools are primarily neither to keep children pleasantly occupied nor to impart general instruction but "to make the young wise unto salvation and to instruct youthful believers in the ways and word of the Lord." Hence the following were stated as guiding principles concerning the books for the libraries:

1. They should have a direct and special bearing on the great end of Sunday-school teaching, as set forth in these pages.
2. In their presentation of the gospel, they should be clear and distinct; their teaching to correspond fully with the teachings of the Sacred Scriptures, presenting always the blood of Christ as the only ground of a sinner's acceptance with God, and faith in Christ as the inquirer's first and immediate duty.
3. Every statement in regard to Biblical subjects, should be able to bear the test of the most full and accurate study of the word of God.
4. Books which have no relation to the special end of the Sunday school, should not be placed in its library.
5. Works of fiction should be examined with great care, and none should be admitted unless they can bear the test of a wise and thorough scrutiny. It is a greater evil to have too many than it is to admit too few of this class of works.
6. In order to give opportunity for such careful examination as has been indicated, it is desirable that the additions to the library should be made gradually.

Each principle was discussed and No. 5 at considerable length. Then the general statement was made:

During the year, the Publishing Committee, being determined that the Sunday-school literature provided by the Society shall all be of superior excellence, have been carefully reexamining their Sunday-school library books; throwing out all such as did not conform to the standard of the foregoing pages.

### 71. Sunday-school Missionaries

There was again agitation concerning having a separate Baptist Sunday-school Union. The Board urged careful consideration of the question at a special meeting of the Society, if necessary. As a matter of fact it was made the great question at the next annual meeting (1867), when the Board declared its eagerness to do all that any one could desire in Sunday-school promotion and that it could do so at one-fourth the cost of a new organization. In fact it had already begun this promotional work.

The Board last year announced the purpose to add to their already manifold work, a distinct SUNDAY-SCHOOL MISSION WORK. It is our privilege this year to report that the enterprise has been inaugurated. All the colporters have been charged to give special attention to the formation of Sunday schools, and they have organized 120. But in addition to these, the Board have placed in the field twelve strictly Sunday-school missionaries—men whose single aim is, by every possible means, to improve schools already formed, and to organize new schools—men who are adapted by nature and grace to this peculiar work. Two such have been appointed in Missouri, one in Michigan, one in Ohio, one in Western Virginia, three—one white and two colored—in Virginia, one in North Carolina, one in Georgia, and two—one colored and one white—in Louisiana. One is under appointment for Pennsylvania. Most of these laborers were appointed late in the fiscal year, and are now just prepared to fully enter upon their work.

The Society appointed an able special committee on Sunday-school work: Mr. G. F. Davis, Ohio; Mr. C. T. Goodwin, New York; Mr. E. D. Jones, Missouri; D. C. Eddy, D. D., Massachusetts; Mr. J. R. Osgood, Indiana; Rev. Robert Lowry, New York; Mr. B. F. Jacobs, Illinois; Rev. L. D. Palmer, Michigan; Mr. H. Thane Miller, Ohio. The report of the committee was adopted:

They heartily approve the views of the Board, and hope that this Convention, the largest in the history of our denomination, will approve the Sunday-school work of the Society, and authorize them, through their agents and colporters, to organize the whole field into State, county, and township auxiliaries, to aid them in doing efficient work for the denomination in this regard. We would deprecate the formation of a new Society, as we believe the Publication Society, through its Publishing and Colporter Departments, abundantly able to occupy the field to advantage.

The work of the Sunday-school missionaries was later (1870) outlined as follows:

1. To organize a Sunday-school Convention in each Association in his State.
2. To secure, as far as possible, the organization of a Baptist Sunday school in every Baptist church and destitute neighborhood of the State.
3. To furnish the necessary means with which to supply the needy and destitute with Bibles, Testaments, and a purely religious Sunday-school literature.
4. To furnish every aid to teachers in the instruction, training, and management of their classes.
5. To collect and communicate information as to the best methods of organizing and conducting Sunday schools.
6. To secure, as far as human instrumentality accompanied by the grace of God can be made effectual, "the children of this State for Christ."

All these high aims our missionaries have realized in a limited measure. They have accomplished a vast work in elevating the standard of Sunday-school instruction in existing schools. They have induced a great number of "summer schools" to keep up their sessions through the entire year. They have counseled and strengthened very many inefficient schools. And they have organized three hundred and thirty-seven new schools. These missionaries have influenced for good the destiny of over *twenty thousand children,* by either gathering them into the Sunday school, or by improving the instruction they were already under.

The rising tide in religious education was marked also by the recommendation of the Board in 1868 and the vote of the Society on a report of a very able committee to appoint a Sunday-school general superintendent. Accordingly three years later Warren Randolph was appointed Sunday-school Secretary. Through him the Society rendered eminent service to the cause at large.

WARREN RANDOLPH, D. D.
Sunday School Secretary, 1871-1877

### 72. Helps and Uniform Lessons

New measures in Sunday-school promotion were now being taken rapidly. One of the measures marking a positively new era was the issuing of periodical helps for both teachers and scholars. Sunday-school books and the "Young Reaper" had been interesting and edifying, question-books and catechisms had been widely used as text-books, but the regular monthly injection of stimulus into the vast organism of Sunday-school teaching was a radically new and critically significant measure. In 1868 the Society began the issue of Bible lessons—monthly, in two parts, one for teachers and one for pupils. The teachers' part had an issue of 4,000 copies a month.

Lesson periodicals on a large scale were made practicable by the adoption of the International Uniform Lessons. The securing of such lessons is commonly regarded as the greatest single event in the history of Sunday-school education. The Chicago Sunday-school Union began to publish the "Sunday-school Teacher" in 1865, with Dr. John H. Vincent as editor. This Methodist leader later on in so many measures for popular education, was early joined by the stirring business man who was superintendent of the first Baptist Sunday school in Chicago, Mr. B. F. Jacobs. Having previously awakened the interdenominational Sunday-school conventions of Illinois, Wisconsin, and Minnesota, Mr. Jacobs also unfolded his views to the Sunday-school Teachers' Association of New York City, in the spring of 1869. His words thrilled his hearers like the blast of a bugle, and from that hour the Association entered upon a quickened life. At the National Sunday-school Convention, held a month or so later, in Newark, N. J., Mr. Jacobs, in the superintendents' section, discussed the same subject and awakened in its behalf the utmost enthusiasm. He held, however, that as the publishers were not all ready for it, the time for action had not yet come.

But the time had come with our alert Publication Society. The Board said in 1870:

For several years the Board have been importuned by many persons, in various sections of the country, to publish a paper for Sunday-school teachers. They did not see their way clear to do it, inasmuch as such a paper was published in the State of Georgia, known as *The Sunday School Banner*. On October first the *Banner* ceased to be issued. Its subscription list, numbering only some seventeen hundred passed into the hands of the proprietors of the *Religious Herald,* Richmond, Va. They offered to sell the list to the Society. The Board bought it, and with the first of January, 1870, they issued *The Baptist Teacher*. We printed twenty-six thousand copies of the January number, and seventeen thousand copies for February, making an average issue for the two months of over 21,000 copies. Most of these were for gratuitous distribution, with a view of introducing the paper. The Board hoped that, by an earnest effort, a subscription list of ten thousand might be secured by the close of the first year. Our hopes have been greatly exceeded, the list having reached, at the expiration of the fourth month, eighteen thousand copies. In response to a demand for a system of Uniform Lessons for Baptist Sunday schools, the Board have commenced the publication of a series of lessons for every Sunday in the year. The lessons for 1870 are on the Life of Jesus. They are published on monthly sheets, each sheet containing a lesson for every Lord's Day in the month. These lessons are now being used by over fifty thousand Sunday-school scholars. To determine the character of the weekly Sunday-school lesson for this number of children is a matter of the gravest responsibility, and the Board are therefore determined to seek out the very best talent in the denomination for the preparation of these lessons.

The use of " Primary Lessons " began in 1874, gaining a circulation of 60,000 the first year.

The new factor in religious education, " The Baptist Teacher " immediately commanded wide approval. It was the next year enlarged and improved. " It meets with universal favor in all sections of the country." A distinguished Sunday-school worker in the Presbyterian church wrote Doctor Griffith:

I have just received the *Baptist Teacher,* with first four lessons for 1871. Have looked over them all *carefully,* and cannot refrain from sending you my congratulations upon the happy, practical, and helpful manner in which you have treated your themes. With such aids as you have given

the teachers of your great denomination, surely 1871 should be a golden year in your church history. May the dear Teacher help you abundantly in your future teaching of the teachers, and may the children of your generation rise up to call you blessed.

The significance of the measure can be appreciated only by noting the magnitude of its development. In exactly fifty years the two periodical "helps" had grown to thirty-two, and the less than half a million copies to more than forty-four million.

The Baptist factor in the general movement for Uniform Lessons was such as to command our permanent gratitude to God and devotion to the cause. Let others tell our story. Doctor Vincent's "Sunday School Teacher" became the "National Sunday School Teacher" and early in 1870 said in the glow of immediate observation:

For the sake of history let us here record that our sanguine friend, Mr. Jacobs, who sells produce on South Water Street, who is Superintendent of the First Baptist Sunday School on Wabash Avenue, who is the originator and generalissimo of the "United States Sunday-school Army"—one who writes Lessons in the *Standard,* makes live Western speeches in Conventions, and does more besides all this than we can begin to recount, is the father of the idea of a national uniformity of lessons. From Boston to Minnesota, his tall figure, direct speeches, and vehement earnestness are associated with the subject. In his own denomination he has carried the day, The American Baptist Publication Society and most of the Baptist papers having adopted the calendar of the National Series of Lessons.

Add the calm record of fifty-three years later by another Pedobaptist historian:[1]

Despite the fact that rival publishers and editors wanted their lessons to be the one uniform series, in 1871 Mr. Jacobs had persuaded Doctor Eggleston and Doctor Vincent to compromise and cooperate to the extent that the three of them on August 9, 1871, agreed upon a uniform series of lessons for the year 1872. Two quarters of these lessons were taken from the National Series, one quarter from the Berean Series, and a fourth quarter was selected by the three. These lessons were widely adopted in the United States so that when the National Sunday School Convention

[1] Dr. A. A. Brown's "History of Religious Education."

met at Indianapolis, April 16-19, 1872, a uniform lessons system had been actually in operation nearly four months. The proposal to create one International Lesson Committee was brought forward by Mr. B. F. Jacobs, at 9 A. M., on April 18. We are told that as soon as he had finished speaking, cries of "Vote, vote," from all over the house made it evident that the convention was ready to support the proposition almost unanimously. But the convention leaders were unwilling that so important a step should be taken hastily, and action was deferred until the afternoon session, when the motion was carried by an overwhelming majority, only ten voting in the negative.

For intensely interesting details of this epoch-making service to the kingdom of God see "Baptists and the National Centenary"; Chapter VII on Sunday-school Work by Warren Randolph.

### 73. Graded Lessons

In the matter of lesson periodicals there has been constant development in both quality and quantity. The next marked event in selection of lesson material was when graded lessons began to be provided. Baptists furnished some of the foremost leaders in this advance too.

The University of Chicago Press issued one of the first series of completely graded Sunday-school lessons, and, in fact, William Rainey Harper, former President of the institution, backed the Blakeslee Graded Lessons before he became president of the university. As far back as 1899 he conceived the plan of providing a series of text-books for the study of the Bible, which should be adapted for all ages, to meet the needs of several periods of life from the kindergarten to adulthood. The first volume was brought out in 1890, and in 1908, upon his death, Professor E. D. Burton became the editor. Eventually, after the International Graded Lessons had been launched, this series was completed as the Constructive Bible Series.[2]

Again, it was under the chairmanship of one of our Sunday-school workers—long superintendent of our great Ruggles Street Sunday-school, Boston, with Robert G. Seymour as pastor—that the decisive step was taken interdenominationally. The whole-hearted support of the Association and its Lesson

[2] A. A. Brown.

Committee was assured when on January 2, 1908, in the home of Mr. W. N. Hartshorne, Chairman of the Executive Committee of the International Sunday-school Association, an informal conference of Sunday-school workers was held. For two days fifty-four men and women sat in conference and debated the question of graded lessons. Resolutions were passed unanimously. "The Lesson Committee unanimously adopted these resolutions as a part of its report to the convention in Louisville."[3]

Dr. C. R. Blackall, the father of so many good things in the Sunday-school world, furthered the advance and as Editor of Periodicals in The American Baptist Publication Society introduced graded lessons in 1909 and the next year established the Keystone International Graded Sunday-school Lessons. The story of it is so typical of our work and our workers and so vital that it deserves full record in the ringing words of Doctor Blackall himself:

The demand for the Graded Lessons has been far beyond our most sanguine expectations, especially for the Junior Course. The way for the new Beginners' Lessons has been thoroughly opened by five years in practical use of earlier courses; this also made a clear way for the Primary Series; but the Junior Course, a fresh path had to be blazed, and doubts were fully expressed whether any considerable number of schools would venture upon it. The marvel in the case is that all three courses ran well together, with a material and satisfactory increase in demand for the second quarterly parts, with assurance of yet further demand for succeeding parts for the first-year courses. We have undertaken the large expense and risk involved in the issuing of this series because it was found impossible to cooperate with a syndicate issuing a similar series, for the reason that no arrangement could be made with the syndicate permitting Baptist editorship, and for the additional reason that we believe the treatment of the lessons should not be merely upon educational, but preeminently upon evangelical lines. In other words, we believe that Baptist Sunday schools should have a literature which recognizes for children, as well as for older people, the necessity of the work of the Holy Spirit in regeneration, and which teaches fully and clearly the fundamental facts of the gospel. The Keystone Lessons are, accordingly, written by Baptists, and in accord with Baptist views of truth. It will

[3] A. A. Brown.

be seen on examination, that the periodicals of the series, for both teachers and scholars, are also in line with the most recent studies of child life and Sunday-school pedagogy, and are of the highest mechanical excellence. Quite naturally there are some doubters, who regard these lesson series as a mere fad, or as a simple spurt destined to die a natural death as soon as their novelty wears off. But the comparatively large circulation attained by the Graded Courses, issued by our Society and other publishing houses, clearly indicates that the graded work has come to stay. The doubters are foredoomed to disappointment. The Graded Courses form the most distinct advance ever made in International Sunday-school Lessons; they are based on correct educational principles; no claim is made of their absolute perfection, hence modifications are likely to be made, but there will not be any retrogression. The intelligent and effective efforts made by Graded Unions in city and country all over the land will continue and increase rapidly. "Graded Supplemental Lessons" are offered, but these have had their day; they do not and cannot by any possibility meet the requirements of advanced thinkers and workers.

The prophetic spirit has been justified by all the succeeding years. The graded lesson series involving vast labor and expense was completed in 1917. The series covers a curriculum of seventeen years. From the beginning it has steadily advanced in taking the place of the Uniform Lessons. The latter, however, are still published for those who want them.

### 74. High Tension Transmission

The steady growth in periodical help can be noted by the fact that the first year Doctor Blackall's name appears as "Sunday School Editor" (1883, though he had been editing some of the periodicals for ten years before that) there were ten Sunday-school and young people's periodicals with an aggregate circulation of 24,357,566, and the last year that his name appears, 1916, there were thirty-five such periodicals with a circulation of 58,982,970. How poorly do even such stupendous figures, though multiplied by thirty-three years and also multiplied by the scores of assistant editors employed, suggest the hours of study, the brain-throbs, the prayers, and the heart-beats that went into that third of our century in religious education.

CHRISTOPHER RUBEY BLACKALL, D. D.
In Rome, at Age of Seventy

Not often does one national organization have the continuous and uninterrupted services of one man for half a century. Doctor Blackall invested fifty-eight years in the work of The American Baptist Publication Society. The new text-books in the Keystone Series of International Sunday School Lessons issued by the Society carry this dedication:

TO

CHRISTOPHER RUBEY BLACKALL, D. D.

EDITOR EMERITUS

Fifty-eight years connected with The American Baptist Publication Society, serving thirty-six years as Editor-in-Chief of Sunday School Publications—an American Sunday School pioneer, statesman, and prophet—virile, versatile, and efficient as writer, editor, and leader—the new Keystone Series of International Graded Lessons is affectionately dedicated.

In the annual report for 1916-1917 the General Secretary of the Society made the following statement:

The retirement of Doctor Blackall (1916) made it desirable for us to carefully consider the present situation in the Sunday-school field, and to provide for the adequate manning of the department. Dr. W. Edward Raffety, who had served the Society nearly a year as Director of Daily Vacation Bible School Work, was chosen as Editor-in-Chief. Doctor Raffety comes to his position from a professorship in the Kansas City Theological Seminary, thoroughly trained and equipped, with a wide denominational acquaintance, and an appreciation of the necessity of fitting our output to the needs of the child. He has entered upon his work with great enthusiasm.

In view of the new lesson courses, which begin January 1, 1918, it seemed desirable to consider our whole scheme of organization. In past years the greater part of our lesson work has been prepared by outside writers. The editorial forces of all denominations have had a tendency to cling to their offices. We are outlining our work upon the conviction that each separate department ought to have at its head a man or a woman who is a specialist for that division—that the work of the department ought to be done by the editor or under the editor's personal supervision, and finally that the work ought to be so apportioned that it will be possible for the editors to make frequent visits to Sunday-school workers in the field and in the churches, and so secure accurate knowledge of the needs and the best ways to meet them.

With this understanding, the new Editor-in-Chief was given a free hand and therefore set about the creation of an adequate organization so that the Society might function as a faithful and effective servant of the denomination in the preparation and publication of the best possible Sunday-school literature.

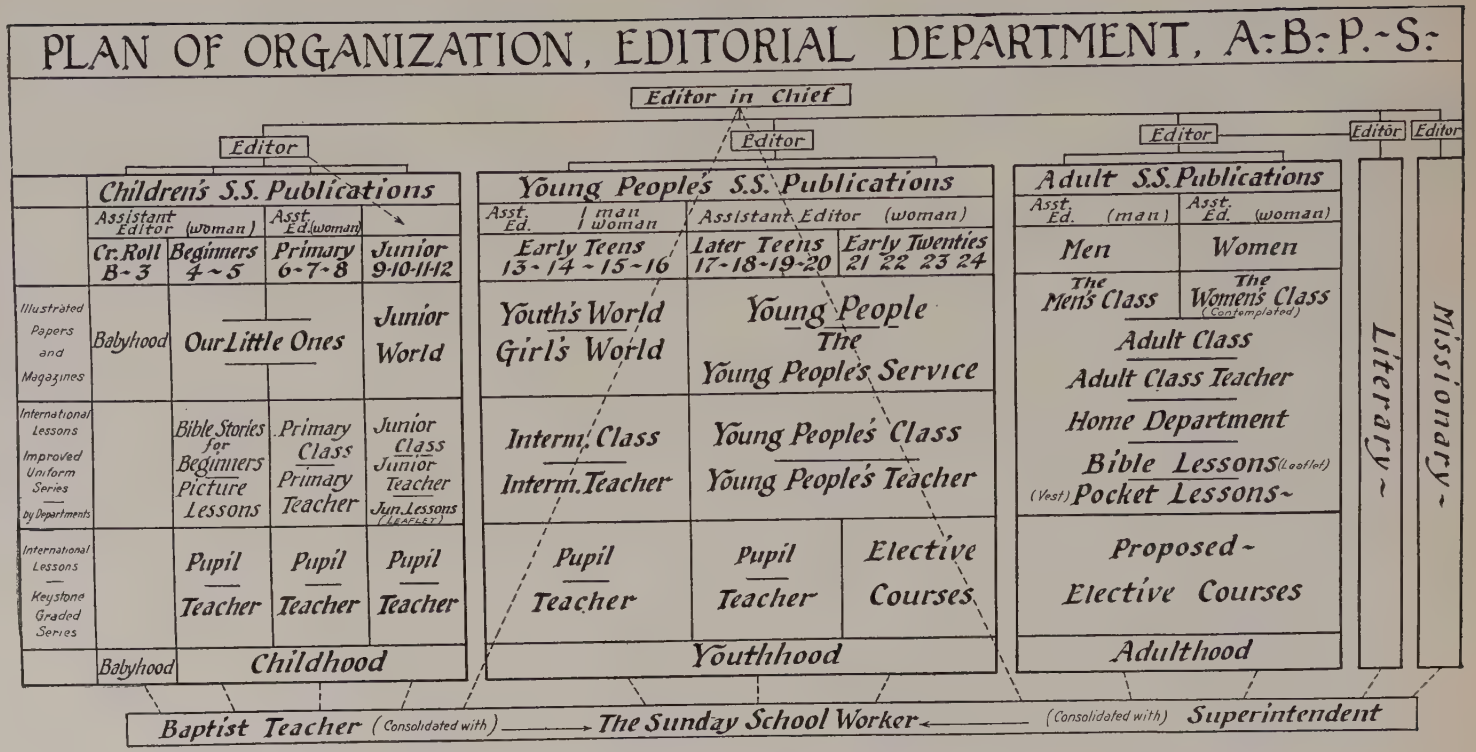
The accompanying chart shows the outline of the plan recommended and adopted by the Board. It indicates the new publications inaugurated and obviates the necessity of extended mention of these publications.

It will be seen that the Department of Sunday School Publications was organized on the same educational base as the modern Sunday school which it seeks to serve. Miss Nan F. Weeks, of Springfield, Mass., was called as Children's Editor; Dr. Frank Otis Erb, of Portland, Me., as Young People's Editor, and Dr. Owen C. Brown, of Lawrence, Kans., as Adult Editor, also serving for a time as Literary Editor; Miss A. Edith Meyers was made Missionary Editor. At this writing these faithful, efficient editors have rendered six years of noteworthy service. Associated with each editor are assistant editors trained as specialists in the age groups they serve. The plan of organization has these six years demonstrated its soundness in ever-increasing efficiency of the staff. With such specialization the department grows as the church school grows in its more scientific service in the church-school field of religious education.

The most important change in publications beginning with January 1, 1918, was the creation of a new line of Sunday-school courses called the Improved Uniform Lessons, International Series, with parallel departmental publications. (See chart.)

" The Sunday School Worker," a new monthly magazine of principles and methods, was founded at this time. There was merged into it certain features of the " Baptist Teacher " and " The Superintendent," both of which were discontinued. The

# PLAN OF ORGANIZATION, EDITORIAL DEPARTMENT, A-B-P-S-



five new departmental Teachers presented teaching materials hitherto found in "The Baptist Teacher," but now more highly specialized to meet the needs of the New International Series, itself highly departmentalized.

"World Wide," a missionary paper, was discontinued and through the new missionary editor a bigger and better service given through all the illustrated papers and magazines. This was a kingdom forward step of considerable importance. It is doubtful if the Sunday school literature of any other denomination is as rich in missionary values.

"Babyhood," for mothers and Cradle Roll workers, was born at this time. It is unique, and continues to carry delightful messages to all who are interested in tiny tots.

"Home Department," a quarterly, was started, carrying lesson treatment and magazine features.

"Pocket Lessons" was begun at this time, and carries a virile, compact, full-year treatment of the Uniform Lessons for Young People and Adults.

The annual report of the department for 1917 closed with this significant paragraph:

The Publication Society purposes by the new organization to meet every legitimate need of the modern Sunday school, and to do it in a straightforward, sensible fashion, sparing neither time nor money. It hopes thus to gain the good-will and loyalty of every Baptist Sunday-school worker in its territory. It does not expect Baptist patronage unless it is able "to deliver the goods"; but when the goods are delivered it cherishes the hope, and confidently expects, that Baptist Sunday-school supplies will not be shunted to give place to "non" or "inter" denominational publications which cannot in the very nature of the case be fair to Baptist doctrines and Baptist polity. The refusal to syndicate on Sunday-school lesson-writing and publication, in order to give Baptist Sunday schools real Baptist instruction, means thousands of dollars' added expense to the Society every year. We believe that the denomination appreciates this stand and will back it up with whole-hearted cooperation. The Society's profits do not fill private coffers nor go to "union" enterprises. Every cent goes back into help for Baptist Sunday schools in destitute portions of the country. The Society's motto is, "We seek to serve rather than to profit."

The Department of Sunday School Publications during the World War passed through some trying experiences, as wages, raw materials, and general manufacturing costs soared skyward. The loyalty of an ever-widening constituency gave editors and publishers courage for those uncertain times.

The New Keystone Series of International Graded Lessons on account of war prices had to wait, but at the present time, after three strenuous years, the two-year Beginners' Course and courses for the first nine succeeding grades are all published. These are new courses and generally conceded by specialists in religious education to be the best closely graded series. The remaining courses, including electives, are in process of completion.

The department has during 1922 and 1923 issued the following Judson Training Manuals: "Story-Telling Lessons," "Planning Church Buildings," "Our B. Y. P. U.," "The Use of Projects in Religious Education," "Our Junior Department," "Mothers' Problems," "The Book of Books," "Building a Community," "The Evangelism of Youth," "Church Work with Juniors." Plans are under way to publish others later.

Week-day and Vacation Church School Courses have been published by the department as follows: Week-day Courses I, IV, VII (correlated with corresponding Keystone Courses). Church Vacation School—Beginners: "Getting Acquainted with the Heavenly Father," and "Gifts from Our Heavenly Father"; Primary: "Stepping-stones in Life," "The Bible and the Child," and "Happy Childhood Days"; Junior: "Meeting the Test," "Dan of Nazareth," and "Stories for Young Americans."

The Editor-in-Chief of the Department has recently prepared a pamphlet giving the following statements:

*Sunday-school Objectives.* The American Baptist Publication Society through its Department of Sunday School Publications holds that the five outstanding objectives of the present-day Sunday school are: (1) To

give thorough graded instruction in the Bible. (2) To lead pupils to Christ as a personal Saviour and Friend. (3) To help pupils form Christian ideals of character and conduct. (4) To nurture and train Christian life for unselfish service. (5) To give Christ the first place.

*Kinds of Publications.* To help our Baptist Sunday schools throughout the country to realize these objectives the Society issues six kinds of Sunday-school publications, namely: (1) Illustrated papers and magazines. (2) International Sunday School Lessons, Group-Uniform Series. (3) International Sunday School Lessons, Keystone Graded Series. (4) Vacation Church School Courses. (5) Week-day Church School Courses. (6) Judson Training Manuals.

*Baptist Sunday School Publications for Baptist Sunday Schools.* Baptist Sunday schools should use Baptist Sunday-school publications for the same reason that Baptist churches call Baptist ministers as pastors, organize themselves into Baptist Associations and State Conventions and the Northern Baptist Convention, with foreign, home, and city mission societies; for the same reason that we have Baptist colleges and Baptist journals. The very same reasons that make these recognized agencies possible and desirable also make necessary and desirable Baptist Sunday-school publications. There are five advantages which Baptist Sunday schools have in using Baptist Sunday-school literature, namely: (1) To perpetuate Baptist doctrines. (2) To strengthen Baptist churches which hold these doctrines. (3) To promote the enterprises of the denomination. (4) To provide and prepare Baptist leaders for the denomination. (5) To cooperate with every Christian force in forwarding the kingdom of God.

*Tests for Sunday School Editors and Lesson Writers.* With such goals for our Sunday schools, the Society issues its several lines of publications and feels its responsibility as a servant of the denomination so thoroughly that the Editor-in-Chief of the Sunday-school publications has for his own personal use set up the following tests when securing an editor or lesson-writer: (1) Is he (she) a genuine Christian, intelligent and spiritual? (2) Does he have a passion for souls? (3) Is he vitally interested in community welfare and service? (4) Does he know and appreciate the educational task of the church? (5) Is he true to our accepted Baptist position—loyal to Christ, to the Bible, to the church, to the denomination, and to the great movements of the kingdom?

The Society realizes that it is impossible to please everybody. The Department of Sunday School Publications knows this. Both lesson writers and editors feel keenly that they are the servants of Christ and the trustees of a great denomination whose Sunday-school pupils, young and old, deserve Sunday-school literature second to none. The increasing loyalty of our great Baptist brotherhood to the Society and its Sunday-school literature is a source of constant joy and strength to editors, publishers, and all concerned.

A volume would be required to give the details of the evolution of Sunday-school helps. The next chapter will show some of the significant extensions in this work. Here it must suffice to say that, one after another, as the needs of our Sunday schools appeared and methods of education advanced, old names and forms were changed and new helps were created, until in 1924 the Society is giving the rising generation in the kingdom of God more than sixty of these periodic assistants.

## VIII

## ENLARGING RELIGIOUS EDUCATION

In the churches at large for a long time to come probably, certainly in the first century of Publication Society history, the Sunday school is the main stream of religious education. It is within reach of every one—every church, however feeble and backward, every member, however young or old. It is available for neighborhoods where there is as yet no church. It is not only a possibility, but the Society enables it to be an instrument of considerable efficiency, of even enormous potentialities. Doctor Griffith's phrase is correct. The Publication Society is "preeminently a Sunday-school Society."

But there are happily many extensions of the central trunk, undreamed of by the forefathers. Some of the most fruitful branches are of quite recent engrafting and growth. Some sprouted long ago.

### 75. Improvement of the Sunday School

Improvement of the Sunday schools has been an avowed purpose from early days, but it has occupied much larger place in later days and the multiplication of schools a smaller place. The prospectus in 1824 proposed to stimulate the working of the schools by tracts as rewards. Noah Davis's urgency for Sunday-school statistics was obviously for the sake of quickening the Sunday-school pulse. The careful attention to the Sunday-school libraries, the first big undertaking of the Society for the schools, showed increasing solicitude as to their quality. When Sunday-school missionaries came to be appointed, improvement of the existing schools was made an explicit part of their duties and latterly the chief part. The transfer of emphasis can be noted by comparing the stress

pointed with figures in the following official accounts a quarter of a century apart. In 1885

> The Society's colporteurs and Sunday-school missionaries have together organized over six thousand Sunday schools (6,393)—a greater number than we now have, as a denomination, in any five of the States of this Union; an average of 355 per year, or nearly one each day. Last year they organized 462 schools—nearly nine per week.

In 1911

> The Sunday-school missionaries have not only pressed their fundamental missionary work in the ingathering of scholars, the formation of new schools, and the children's service for conversion; but have made great advances in the education of teachers in individual and clustered churches through the teacher-training institutes. There have been 909 institutes held this year.

### 76. Teacher-training

Teacher-training is the central stem of growth. Before the "Baptist Teacher" concentrated and periodically repeated efforts at training, "Teachers' Papers" were regularly issued. The long series of question-books and catechisms before that (e. g., in 1865 a three-hundred-dollar prize catechism) were created for the guidance of teachers. The catalog of the jubilee year (1874) shows nineteen different "question-books adapted to different ages and capacities," seven "catechisms," and twelve other "aids for Sunday-school teachers," among which are "Our Sunday-school Work and How to Do It," by C. R. Blackall, and a "Normal Class Manual for Bible Teachers," by two of the eminent teachers of the country, Alvah Hovey, D. D., and J. M. Gregory, LL. D. This Normal Class Manual marked an era in Sunday-school teacher-training in the United States The Introduction says:

> This book is an outgrowth of the National Baptist Sunday School Convention held in Cincinnati, November, 1872. It is designed to meet a long-felt want to which the Convention gave its most earnest attention.

The Introduction contains also a statement by leading Sunday-school workers of four denominations:

In view of the wide-spread and growing interest in the training of Sunday-school teachers, the undersigned Christian workers, who have given the subject special study and acquired experience in its methods, unite in recommending the formation of normal classes, in connection with the Sunday schools and seminaries of learning for the benefit of those who would become proficient Bible teachers.

In a short time it is recorded of this Normal Class Manual that it was

issued somewhat more than a year ago. Three editions have been called for. It will give efficiency to the Sunday-school work of which the early supporters of the cause had not even a conception.

But the great development of teacher-training did not take place till the twentieth century. In its first year at the annual meeting of the Society Doctor Blackall discussed at length "The Sunday-school Problem of the Twentieth Century" with his usual penetration and progressiveness. He advocated graded lessons when they were a means of great advance over the preceding chaos. He pivoted thought on the question whether the Sunday school is indeed a school. He was immediately followed by Mr. James Edmunds, Sunday-school missionary of Western Oregon and Washington, with a cogent plea for graded lessons and especially for teacher-training:

Our argument for the trained teacher has already indicated the scope of the training necessary. Our teachers should be instructed in that which they are to teach, for one cannot teach what he does not know. They should know whom they teach—the nature and attributes of the soul. They should know how to bring the latter to a knowledge of the former, that is, should be taught the principles and methods of pedagogy, and trained in their application.

He set forth a national teacher-training plan and concluded, "I have come three thousand miles to urge that you do it now." The Board reported the following year:

This suggestion was referred to the Board. It has been duly considered; but while the scheme was highly approved in many ways, it has not been thought best to attempt it at the present time, on account of the

heavy expense involved. The Board still holds the matter under advisement, and as soon as there seems to be sufficient call on the part of the officers and teachers of our Sunday schools for such an institute, it stands ready to make response to such call.

The "call" was repeated in clarion tones at the annual meeting of 1905 by the Sunday-school missionary of Missouri, Dr. H. E. Tralle. How it would have rejoiced the prophetic soul of John Mason Peck, the Sunday-school and educational pioneer of two generations before, if he could have heard the voice out of his own "Great Western Valley" calling for "Normal Work in the Sunday-school," and listened to "Teacher-training defined, outlined, and justified." Two years more and the Board reported:

We have for a long time contemplated the creation of a National Training Institute for Sunday-school officers and teachers. We have, we believe, found the right man in the person of one of our Sunday-school missionaries, Rev. Hugh T. Musselman, of Missouri. Mr. Musselman has accepted the position and has already entered upon his duties. His title will be Associate Editor and Superintendent of Normal Work, and he will give his entire time to the Institute and the editorial work connected with it. His headquarters will be at the parent house. We take great pleasure in presenting him to the Society at this anniversary. The arrangements for the Institute are now approaching completion, and we hope at an early date to announce it ready for work. The Institute will be conducted somewhat on the Chautauqua plan, and will offer a thorough scheme of study in Sunday-school pedagogy, the Bible, general church history, and Baptist history and doctrine, with certificates and diplomas on the completion of the course or courses.

Mr. Musselman set forth the plan in minute detail under the following general heads:

THE NATIONAL TEACHER-TRAINING INSTITUTE

I. THE COURSES OF STUDY OFFERED

1. The Regular Teacher-training Course.
2. The Regular Officer-training Course.
3. The Primary-training Course.
4. Special or Graduate Courses for Teachers and Workers.
5. Reading Courses for Teachers and Workers.

II. THE WAYS AND MEANS OF CONDUCTING THESE TRAINING COURSES

1. Through the Sunday-school Teachers' Meeting.
2. Through the Teacher-training Class in the Sunday school.
3. Through Combination Teacher-training Classes.
4. Teacher-training Through Correspondence Study.
5. Through Teacher-training at Our Summer Assemblies.
6. Through Our Reading Courses for Laymen and Pastors.

### 77. A Distinct Department

After four years of a great pioneering service in teacher-training, Doctor Musselman retired and was succeeded by Dr. W. E. Chalmers in 1911. Dr. George T. Webb had been transferred from the Young People's Work to the Editorial Department as assistant to Doctor Blackall. Doctor Chalmers combined the new teacher-training work with his service as General Secretary of the Baptist Young People's Union of America, until it became evident that a separate department of religious education should be organized. Under his leadership the new department was formed, and a comprehensive plan of work was adopted, including Teacher-training, Children's Work, Young People's Work, Adult Work, Vacation School Work, Week-day Schools, Institutes and Summer Assemblies, Sunday-school Work for New Americans and for Negroes, and Individual School Advisors. It was also determined to enter into cooperative relations with each State Convention and Standard City Mission Society, in the appointment of Directors of Religious Education, and the development of departments of religious education.

With the organization of a Department of Religious Education teacher-training became enlarged to leadership-training under the direction of Rev. Seldon L. Roberts. The record of 1916 was:

The year has shown changes and growth in our teacher-training work. Looking forward to an advance in the requirements of diploma courses the department has offered an optional teacher-training course, which provides two years of foundation work and a third year of specialization. During

the year following Baptist students have enrolled with the educational secretary, and pursued the various courses: Advanced Standard, 7,180; First Standard, 17,774; Correspondence Students, 930. Two thousand eight hundred and fifty-four diplomas have been issued. Since the Society began this training work 61,073 have been enrolled in the various courses.

The Publication Society joined with all the evangelical denominations in the Sunday School Council in a big forward step in teacher-training, by the adoption of a three years' course, entitled "The New Standard Teacher Training Course." Under the successful operation of the new course teacher-training has been broadened into leadership-training.

Many of the significant extensions have been connected with the establishment of a Department of Religious Education. This was formally done in 1910 though the term had begun to be used before that. This Department, during most of its existence, has had the advantage of growth under one competent head, Dr. William E. Chalmers. With eight or ten Division Directors at headquarters and the State Directors of Religious Education, it is the most fully manned Department of the Society. The transfer of emphasis in religious education from numbers to character, so pronounced in many ways, was perfectly obvious in the change of title given to the long-employed State promoters of the Sunday school. The "Sunday school Missionaries" became "Directors of Religious Education" (1913). This change of title marked a decided change in some of the qualifications for the work. Measures for securing that, in addition to special care in the selection of men, have been students' conferences and required reading courses.

### 78. Junior Work

Even cursory students of Sunday-school development in this country know that some of the general advances in recent years have been led by specialists in work for the younger boys and girls. Our Society has risen to the new day by appointing a Director of Children's Work, Miss Meme Brockway

(1914). This division already has a whole range of national activities like those of a distinct department. It takes five or six pages in the Reports of recent years to outline its work:

Our denomination was the first to attempt the organization of the elementary workers. Other denominations watched, questioned, in one case sending their general worker to our office for detailed information; in other cases adopting even our titles of "directors" and "key women." After nine years of unremitting effort to build up an organization of children's workers in the Northern Baptist Convention territory and after careful study of volunteer and employed officers, it seems right and wise to state frankly certain convictions which have grown out of these experiences. Volunteer workers in each Association and in each local church can be secured who will render valuable service provided that there is a paid State Director of Children's Work who can give sufficient time to build up an esprit de corps and maintain it by many cordial letters, definitely assigned tasks, and frequent public recognition of the officers' achievements.

In 1923 we have four such State Directors. The stirring national Director of Children's Work admits that

A book entitled "Church Work with Juniors" has been written and recently issued. It is the first to offer a unified church program for the juniors in Sunday-school Junior Society, missionary organization, and week-day session. "A poor thing, my lord, but my own," to quote Shakespeare.

### 79. Specific Counsel

In addition to the general helps in Sunday-school work there is often need of particular expert study of a local situation and personal advice. To meet this need the Society provides "Sunday-school Advisors." The report of 1921 says that the Advisor

stays with the individual school long enough to observe and investigate all the various departments and then she is able to offer advice that is directly applicable to the situation. A few incidents will serve to show how the personal contact has brought about changes for the good of the school. Several inactive superintendents of Cradle Roll and Home Departments have been prevailed upon to resign in favor of some who would do the work. Where the adult classes have been selfish in keeping for their own use the most sunshiny and attractive rooms, they have voted to give them up to the children's departments. When the need of new equipment

for the school has been presented in several cases, an individual has offered to start the fund with $100. Often there have been volunteers for other work in the school besides teaching, such as the important position of enrolment secretary to get the statistics straightened out. Frequently the trustees of the church agree to make alterations in the church building to accommodate the school, such as taking out or putting in a partition to give the beginners a suitable room by themselves.

The first fifteen churches received such careful counsel, the next year twenty-five churches, having as Advisor in the East Miss Ella B. Weaver, and in the West Miss Myrtle M. Love.

### 80. Conventions and Institutes

Among the measures for promoting Sunday-school development great conventions and small conferences have rendered wide service.

The first Baptist National Convention was called by the Society at St. Louis in 1869. It played such an influential part in the Sunday-school progress which was taking place those days that a second Baptist National Sunday-school Convention was held in Cincinnati in 1872. A third Baptist National Sunday-school Convention was held in Boston in 1877. The name was changed to Institute in 1881, and the gathering was held in immediate connection with the anniversaries that year at Indianapolis.

Regional conferences and institutes came into use later as being more directly effective in helping the actual Sunday-school workers. They were made brief schools of method as well as inspiration. Let a few sentences from the record of 1915 give a hint as to the magnitude of this extension in religious education:

No feature of the educational work has grown more rapidly than the institutes. During the year the directors reported holding 1,421. A classification of institutes has been necessary. They are divided according to the size of the city in which they are held. In cities of the first class five-day institutes are held, in which the faculty is strengthened from headquarters. In cities of the second class the institute is wholly in the hands of the State Director, who may call to his aid a neighboring director with

the consent of the District Superintendent. In cities and towns of the third class the directors hold a brief institute with local help. In the Ninth Street Baptist Church, of Cincinnati, in February, 1,654 different persons were registered for classes and conferences, with a total attendance by periods of over seven thousand.

### 81. Summer Assemblies

The rapid growth of summer assemblies in late years is one of the notable extensions in religious education. They tend to further almost every feature of religious education, and recent as they are, deserve a whole chapter in our centennial history.

No one can visit one of these assemblies, East or West, for even a day or two without discovering that he is in a hot-bed of the whole denominational garden. Their promotion became a distinct division of work in 1920. They are schools for intelligent leaders of everything that the churches stand for. We must content these pages with notice of a single year (1922):

The Publication Society cooperates with at least twenty-four assemblies this year, in supplying a part of the teaching force, suggesting standards, and promoting in every way possible the best interests of the assemblies in the various States. . . Last year the Michigan Baptist Assembly was held at Kalamazoo College, July 20 to 28. It was a week of fellowship, study, training, inspiration, devotional meditation, and recreation. Eighty-one certificates for the completion of twenty or more class periods of work were issued. Twenty-two courses will be offered at this year's Assembly.

### 82. Correspondence Courses

Field students of the whole denominational situation and need have long seen that few things are more vital than the need of helping ministers and other leaders of meager training, while engaged in the work from which they cannot be taken for attendance at schools of learning, to attain genuine educational advantages. Correspondence study has proved surprisingly helpful. A school of design and lettering has enrolled over 9,000 in twenty years, a school of music, 26,000. There are over 200 commercial institutions using the correspondence

method, the one of widest range having 300,000 active enrolment and correcting 1,200 student papers daily. In the second decade of the twentieth century the number of standard colleges and universities providing correspondence courses rose from eleven to seventy-four, including several of the most famous universities. The method, therefore, has been adequately tested and legitimated. In the new joint endeavor of the Publication Society and the Home Mission Society to meet the needs of the denomination, the establishment of a division of correspondence study was one of the most timely measures. The reports of its Director, Dr. Warren P. Behan, for the years 1920-21-22 are packed with promise toward meeting one of the profoundest needs. If lack of sense of need on the part of the neediest, and lack of adequate funds on the part of the missionary Societies, or any other lacks, have temporarily slowed down this running start at the end of the first hundred years of our Society for the diffusion of light, it is bound to become one of the great ministries of the future through the Societies, the theological seminaries, or some other agencies. At the end of the first year twelve courses of study, with carefully selected text-books, were announced. The record of 1922 is a shining part of a century of the Pioneers of Light. George L. White, Associate Director of Correspondence Study for the West, has been an effective coadjutor.

During the year ending March 31, 1922, the Division has enrolled 95 students in 9 separate courses; 25 in the Eastern District and 70 in the Western. Of these, 58 have been employees of our National and City Mission Societies and State Conventions, for whom primarily the Division was established. Of other than such employees there were 37 enrolled. Twenty-nine have completed single courses of instruction, and to them certificates of completion have been issued.

In the two years and one-half since the inception of the Division its growth can be indicated by this statistical summary:

1. Total Registrations, 375; East, 92; West, 283.
   American Baptist Publication Society Workers, 30.
   Home Mission Society workers, 136.
   State Convention workers, 54.
   Ministers of self-supporting churches, 29.
   All others, 126.
2. Total number of individual courses completed, 29; East, 11; West, 18.
3. Total registration fees received, $939.94; East, $240.94; West, $699.
4. Total registrations, advance students, in universities and seminaries in correspondence study, working through this Division, 24; East, 4; West, 20.
5. Number of readers employed, 10; from staff of the Publication and Home Mission Societies, 5; all others, 5.

Most of the registrations have been in the units of the Standard Course for Ministers and Missionaries who have not finished college and seminary training.

The pastor of a large city church, who has college, seminary, and post-graduate degrees, writes:

> Your course on evangelism has been of great value to me. I have used the material constantly in the preparation of sermons and addresses, and also in the teaching of classes. I wish to register at once for other courses.

A colporter-missionary writes:

> The study has been a great blessing to me. Much new truth have I made my own, while other things almost forgotten came back with renewed power. I am glad that I have taken this course.

### 83. Staff Culture

Not only the rank and file, but the staff officers as well, are provided with educational stimulus. The Staff Reading Division and Department Library is under the care of the veteran in the Department of Education, Dr. E. M. Stephenson.

**DAILY VACATION BIBLE SCHOOL**
At Coeur d'Alene, Idaho

The aim of this division is to offer the best reading in religious education to be found and to provide all of the newest books as fast as available. All field workers of the department are required to read six books each year, with the exception that (1) those who are enrolled in the Correspondence Division under Doctor Behan, and (2) those who are taking studies in some college or university or seminary in subjects related to this department, are excused from reporting to this division. It is interesting to note that but few, if any, have failed to comply with this requirement, and that many of the unpaid workers in the several States have been reading books ordered from this library.

### 84. Architectural Uplift

All recognize this as a great need of the denomination whether regarded from the point of view of cultivated taste or the more vital matters of public impression, psychological health, facility in evangelism, and educational equipment. In the latter connection, especially, the Publication Society has taken an active hand. When that splendid specimen of earlier American church architecture, the meeting-house of the First Church, Providence, was built " for the worship of God and to hold commencements in," though at our prime educational center, it did not occur to any one to provide facilities for the study of the Bible by little children. When later Prof. John L. Lincoln, so long superintendent of the Sunday school, gave its jubilee history, he described in his own direct and vivid way the stages by which rooms were dug out underneath for Sunday-school work, the dirt wall being left, at one stage, on a steep slant. The majority of much more recent buildings put the sensitive little ones, for the sixty hours a year when their life-long impressions of what the Church of Christ means are being created, underground! In its Department of Architecture, the Publication Society jointly with the Home Mission Society, having Mr. Geo. E. Merrill, a vigorous Sunday-school worker, as Architect-Secretary, is fitted to raise the standards of building to new levels. The volume on " Planning Church Buildings " by our own Dr. H. E. Tralle, with " Standards " by G. E. Merrill, marks a new era in Baptist

meeting-houses. The mere title of the chapter on "Building for Teaching" starts thought. One of the tracts of the department is entitled "Don't Bury the Bible School." It concludes:

We who are in the Department of Architecture have before us many and varied tasks. For one thing we want to make churches more beautiful. We want them better planned and more honestly constructed. We want their usefulness widened, their service to the community amplified in a dozen ways. But none of these things, important as they are, seem to us more important than the abolition of the basement Sunday school. Indeed we cannot insist always upon beauty—or at least upon our idea of beauty—for we know better than to dispute about taste; nor will we always fail to accept some compromise in the plans we advocate or the construction we think proper—for reasonable men may differ upon all these matters. But there is one battle in which we will make no compromise. We will never approve the plans for any church which call for underground schoolrooms. We intended, if we can, to pry the Sunday school out of its dismal hole.

### 85. Standards

One of the helpful advances has been the establishment of "Standards" of excellence and the awarding of recognition for approach toward those Standards.

A Baptist Sunday-school Standard

Adopted by the Northern Baptist Convention upon recommendation of the Commission on Religious Education.

1. *Extension*
   (1) Cradle Roll.
   (2) Home Department.
   (3) New members' canvass.
2. *Membership*
   (1) Average attendance equalling sixty per cent. of the enrolment.
   (2) Enrolment equal to resident church-membership.
   (3) Reports annually filed with Sunday-school director or other denominational officer.
3. *Grading*
   (1) International Standard.
   (2) Graded Lessons.
   (3) Annual promotions.

4. *Evangelism*

Definite instruction, and invitation to pupils to accept Christ as Saviour.

5. *Organized Classes*

(1) Adult classes.
(2) Secondary division classes.
(3) Certificates of recognition.

6. *Teacher-training*

(1) Class at school session or class of present teachers at some other time.
(2) Correspondence-study students or representatives at summer assembly or training institute.

7. *Workers' Conferences*

(1) Officers and teachers' meeting at least monthly, prepared program based on workers' library.
(2) Committee on religious education.

8. *Special Instruction*

(1) Missionary teaching from the platform and in class.
(2) Temperance instruction at least quarterly.

9. *Finance*

(1) Offering for current expenses weekly.
(2) Regular offering for missions, including
(3) An annual offering to denominational Sunday-school work.

10. *Special Days*

(1) Children's Day.
(2) Rally Day.

A school certifying to the Sunday-school field officer recognized by the State Convention as meeting five of these ten main requirements will be called a Striving School; a school making seven requirements will be called a Star School; and a school attaining all ten points will be called a Standard School.

"The Baptist Sunday-school Standard Manual" (1917) takes up each item in the Standard and unfolds its meaning and describes ways of reaching the goal. This one little book really studied by the officers and teachers of any school would make a new day of many times multiplied efficiency.

The Sunday School Standard served until 1924, when the Society joined in the movement of the International Sunday

School Council of Religious Education for a revision of the local school standard.

By 1923-1924 " Religious Education in the Baptist Program recommended by the Northern Baptist Convention," as pushed by the Publication Society, is so far organized and elaborated that space cannot be given here to its exposition. One outstanding achievement is the possibility of setting forth in a single table of four columns, " Board of Promotion," " Sunday School," " Young People," and " Juniors," coordinated lines of educational endeavor for each month in the year.

### 86. Stewardship Education

Like all other benevolent organizations the Sunday school has been of necessity always seeking to instill the obligation of stewardship. In the latter half of the century this phase of education has grown in system and in emphasis. In 1875 the Society published and highly commended a book on " Wealth: Its Acquisition, Investment and Use," by Dr. Franklin Wilson, a man of unique qualifications for writing on that subject. It is still current as it has been for nearly half a century. At our annual meeting in 1877 the great foreign mission secretary, Dr. J. N. Murdock, gave an address on " Training our Entire Membership to Give Money to Advance the Kingdom of Christ." It was in 1885 that the Publication Society joined the other national Societies in systematic endeavor along these lines. A joint General Committee on Christian Stewardship, with Rev. C. A. Cook, D. D., as its chief spokesman, did a vast amount of education work. His " Stewardship " (1900) had a circulation of 38,000 copies. Over one hundred thousand copies of his " Stewardship and Missions " (1908) have been distributed. The Society has made available " Stewardship Among Baptists " by that searching historical student, Dr. A. L. Vail, sometime secretary of The American Baptist Historical Society, and " Modern Money Methods " and kindred intensely pointed and practical discussions by Frederick

A. Agar, Efficiency Secretary of the Northern Baptist Convention, as well as scores of other books and tracts on stewardship.

The great revival in stewardship education in the denomination just at the end of our century has had as a prime mover Secretary Gilbert N. Brink.

### 87. Missionary Education

The very first list of nineteen tracts included one on "The Dreadful Superstition of the Hindoos." Every one of the hundred years has added to the Society's measures for missionary education. Its current catalog carries some seventy missionary titles. To tell of them all would almost be to retell the whole story of the years. When the Baptist Forward Movement in Missionary Education, under Dr. John M. Moore, marked a new era in that work, the Publication Society was one of its constant promoters. The Baptist Young People's Union has always been noted among great young people's organizations for its large emphasis on missionary education, and never more so than during the periods when sustained by the Publication Society. The great step of establishing a joint missionary periodical of all our societies, "Missions," had at once the full backing of the Publication Society though it was to be published elsewhere.

A page of the report of 1908 is an official record of significance:

> During the past year at least two steps have been taken by your Board by which such coordination has been secured. The first of these is the publication of a children's missionary paper. This paper, entitled "World-Wide," came into existence after repeated conferences and much correspondence with the representatives of various Foreign and Home Mission Societies. The Woman's American Baptist Foreign Mission Society, which had been publishing a children's paper entitled "Around the World," agreed to discontinue that paper and transfer its list to the Publication Society. The American Baptist Missionary Union, The American Baptist Home Mission Society, the various women's Societies, Home and Foreign, pledged their cordial cooperation in the new venture. All general Baptist mis-

sionary organizations are expected to furnish matter for, and are represented in the columns of "World-Wide." The first number of the paper was issued in January, 1908, and it has now a list approaching twenty-five thousand subscribers. The value of this agency in the missionary education of our young people can hardly be estimated. The other step in coordination taken by your Board during the year is in connection with the Baptist Forward Movement. In this movement, which comprehends and includes all the general missionary organizations, home and foreign, with headquarters in Northern States, the Publication Society agress to cooperate to the fullest extent. Under the terms of cooperation it will "carry the mission study literature of the societies, for which a charge is made, and will be the chief agent for the publication of all such literature for Sunday schools as shall be recommended for publication by the Forward Movement Committee. The Publication Society will also place at the disposal of the Movement its facilities for getting access to Sunday-school officers."

As will readily be seen, this plan coordinates the work of the various Missionary Societies so far as the missionary education in Sunday schools and Young People's Societies is concerned, and unifies the publication and distribution of the material required. Taken in connection with "World-Wide Service," and "Our Juniors," the Forward Movement in missionary education rounds out a splendid scheme for giving our young people information and instruction in all phases of missionary work. We greatly rejoice that we are to have so large a place in the carrying out of the plans proposed, and heartily pledge ourselves to use our utmost endeavors to secure for the Movement the widest and largest success. Wherever and whenever the facilities of the Society can be employed to unify and coordinate the work of the denomination, we stand ready always to offer and use them.

A graded system of mission studies for the Sunday school was established. A book on "Missions and Missionary Teaching in the Sunday School" was prepared. Certain phases of missionary education are promoted by the Board of Education of the Northern Baptist Convention through its Department of Missionary Education. Our Society cooperates with it in important particulars.

In addition to manifold extensions in the conventional types of religious education decidedly new types have been evolved in the clear providence of God, such as the Daily Vacation Bible School, Public School Religious Instruction, Social Service.

### 88. Daily Vacation Bible Schools

Daily Vacation Bible Schools originated among Baptists, the first one being started by Mrs. W. A. Hawes (July, 1898) in connection with the Epiphany Baptist Church, New York City, of which Dr. H. L. Jones was then pastor. It is now planned to erect the tablet to the Rev. Dr. Howard Lee Jones and Mrs. W. A. Hawes, founders of the Daily Vacation Bible School, in Calvary Baptist Church to which the equity of the Epiphany Church finally passed. It is also hoped to erect a small tablet on the building at 324 East Seventy-first Street, where the first school was "started." Dr. Robert G. Boville, in charge of the New York City Baptist Mission Society, was the foremost leader in putting this method of work into wide use. That was in 1901. There were in 1922 between three and four thousand such vacation schools in the United States.

The underlying principle was to use vacation time for a period of from ten days to six weeks for school work in the field of religious instruction. Bible stories were given a prominent place in the curriculum, and in order to emphasize the play element, music, hammock-weaving or sewing, and other expressional forms of work received a relatively large amount of attention.

The Publication Society was asked by the Northern Baptist Convention to further this work. Accordingly in 1916 a Division of Church Vacation Schools was organized in the Department of Education. As compared with many new undertakings this work of the Society started out under full sail. This is because they were already launched and under strong headway and because Dr. W. Edward Raffety was called upon as the organizer. During the first three months service was rendered in thirteen States. Students were enlisted in eight colleges and seminaries as vacation teachers. Provision was made for new schools in thirteen cities.

During a three-day conference in Philadelphia of all city mission secretaries of the Northern Baptist Convention, it was agreed: That the func-

tions of the Daily Vacation Bible School Department of The American Baptist Publication Society should be:

A. To foster the organization of new schools.

B. To cooperate in the management of newly organized schools or groups of schools.

C. To serve as the denominational Daily Vacation Bible School clearing-house.

D. To create a body of Daily Vacation Bible School literature.

E. To maintain a repository of Daily Vacation Bible School material.

F. To help to standardize the schools: (1) As to qualifications and training of teachers: (2) as to schedule and curriculum; (3) as to the length of school periods; (4) as to records and reports.

G. To secure and tabulate statistics of Baptist Daily Vacation Bible Schools.

H. To stimulate interest in the Daily Vacation Bible School movement on the part of our Baptist educational institutions, both among students and faculty.

I. To secure from colleges and seminaries Daily Vacation Bible School fellowships and scholarships.

J. To give financial assistance: (1) In promoting the organization of new schools; (2) in developing schools now established; (3) in subsidizing schools of a distinctly mission character in both city and rural communities. The Daily Vacation Bible School is full of great possibilities, educational, evangelistic, missionary, and social service, and sure to be a blessed ministry to child life everywhere.

As far as could be learned there were in the territory of the Northern Baptist Convention in the summer of 1915 in connection with Baptist churches and missions, about seventy Daily Vacation Bible Schools, enrolling about ten thousand children. Only ten of these schools were west of the Mississippi River, five being in Missouri.

During the next three years Rev. Charles A. McAlpine pushed the work with versatile publicity and expanding equipment of promotional literature. The Aiken Institute School in Chicago had twenty-six nationalities and over 1,000 pupils. Since 1920 Dr. Thomas S. Young has been in charge. In the six years from 1916 to 1922 our vacation schools grew from 70 to over 1,000 and from about 10,000 pupils to more than 75,000.

During the winter and spring of 1921-1922, fifty-six Intensive Training Schools were conducted or participated in. This Division promoted twenty-

VACATION BIBLE SCHOOL
In Long Beach, California

six of these directly. These were nearly all held in our colleges, seminaries, and Bible and missionary-training schools. Twenty-six were held by State and city directors with the cooperation of the Division. Four schools were interdenominational in which the division had a major part.

Outstanding values accrue not only to pupils but also to the church workers. Some are named in the report of 1921:

*Pastors.* It is a question whether anything has come to the pastor in the matter of the promotion of religious work among children, that is equal to the church vacation school. The pastor who is willing to take an active part in his church vacation school has placed himself in a position to do three things: First, get a new vision of the possibilities of interesting both children and parents; secondly, obtain a new realization of the religious interests of children; thirdly, form an acquaintance with the young life of the community, possible to secure in no other way. Many are providing for a school of four weeks, rather than a longer period, in order that the pastor's vacation may not be interrupted, and that there may be a better possibility of securing him active help in the enterprise. The pastor, working with the older boys, means a new force operating in that church and community. *Trained Workers.* The increasing value of the church vacation schools renders it vitally important that a trained leadership be provided in as large a measure as possible. This cannot be accomplished in a satisfactory way by bringing in trained workers, even though sufficient money is obtained to accomplish this purpose. What is needed is that local workers shall be trained to do the work in each community. It will then be possible for them, after the completion of the schools, to do the necessary follow-up work, utilizing the interest and information secured through the term of the school. Each of these trained workers becomes an abiding force in the work of the church and the center around which the interests of the child life cluster and make possible the largest and best results.

### 89. Public-school Time Religious Instruction

This extension in religious education, like the Daily Vacation Bible School, was originated by Baptists. In 1910 Rev. D. D. Forward, pastor of the First Baptist Church, Greeley, Colorado, proposed to the authorities of the State Teachers College located there, that they give credit to pupils who had done prescribed work in his church Bible class. The plan was put in operation the next year when 250 elected the course, 60 of them Roman Catholics. The Colorado Sunday School

Association pushed the plan. Roman Catholics joined Protestants in it, high-school credits as well as normal-school were included. It spread to other States.

Quite independently a Baptist professor in the State university of North Dakota, Vernon P. Squires, secured through the State Board of Education a plan of high-school credits after examination on certain specified kinds of work done in church Sunday schools.

These are demonstrations of the fact that the originally Baptist, and now long the American, plan of entire separation of Church and State, is compatible with securing religious education in cooperation with the public schools. The undertaking has had wide and various developments, of which the Gary plan in Indiana is the most noted. In 1922 the Religious Educational Association specialized on study of all the plans, affirmed their great promise of usefulness in meeting the need of more systematic religious instruction than can be given in the few minutes of Sunday-school time, and reaffirmed the fundamental principle of careful distinction between the Church and the State functions.

In 1920 the Publication Society's Division under Doctor Young's care took on specific attention to the Public-school Time Religious Instruction. The next year it was able to report as

*Lines of Effort:* (1) To keep fully informed of progress; (2) to give reliable information concerning this progress; (3) to advise and encourage communities seeking light; (4) curriculum and training. *Curriculum.* This division has prepared material for Baptist schools of types one and two. These have been prepared for the first, second, and third quarters of the first year for the Primary, Junior, and Intermediate Departments respectively, and have received complimentary notice from other denominations. Training-schools for teachers in week-day religious education and church vacation schools have been conducted in Lansing, Michigan; Grand Forks and Fargo, North Dakota; Kansas City and Topeka, Kansas; and Rochelle, Illinois. Schools are planned for in connection with Shurtleff College, Ottawa, Des Moines College, Grand Island, Nebraska, and Colgate. Before June 15, more than twenty of these training-schools will be held in connection with colleges, seminaries, mission training-schools, and

strategic centers. These schools are giving sixteen hours of intensive training, and will cost the Society and State Conventions in cooperation approximately $75 per school.

Week-day religious education is a community enterprise and should be so treated. Three types of schools have developed, as follows: Type 1, denominational school—a movement of a single denomination. Type 2, denominational community school—a community movement, but each denomination conducts its own school and provides its own curriculum. Type 3, the interdenominational community school, supervised and controlled by a community board of cooperating evangelical churches. Types 2 and 3 may be found in the same city. Without doubt public-school time should be used for these schools when at all possible. Two periods for each group of pupils each week is the common practise. If this time cannot be secured, then only should the schools be planned for other time.

The growth of the movement for week-day schools has been so astonishing that it would be folly to predict what is to come in the immediate future. In January, 1920, not to exceed twenty-five cities and towns had either established or were preparing to establish Church Week-day Schools. In January, 1921, at least 100 cities had taken action. By June, 1921, the number had passed 150. In October, 1921, there was good evidence that approximately 200 places were in the list. At this time, March, 1922, reports indicated approximately 400 cities and towns have launched movements or are actually conducting schools.

The endeavor of the Society is to give, in the light of modern pedagogy, the Spirit of the Great Teacher to this phenomenal development of opportunity. In doing that it could report in 1923:

During the winter and spring of 1921-1922, fifty-six Intensive Training Schools were conducted or participated in. This Division promoted twenty-six of these directly. These were nearly all held in our colleges, seminaries, and Bible- and missionary-training schools. Twenty-six were held by State and city directors with the cooperation of the Division. Four schools were interdenominational in which the division had a major part.

### 90. Social Service

The collocation of words "Social Service" as a technical phrase, belongs to the later days, but the realities of it belong to the whole hundred years—to say nothing of the whole history of Christianity, from the Master's summary of the second half of religion and its transforming effects in the

Roman Empire to the adoption of the international armament reductions brought about by President Harding and Secretary Hughes. The Society has every year of its activities been bending energy to the elimination of anti-social factors in human life, the replacement of conflict by service. Our "Sabbath School Treasury" in 1838 describes the complete reformation of a most degraded neighborhood in Providence, R. I., by means of "The Cove Sabbath School." The same periodical the next year reprints an address of Governor Seward on Democracy. Longer ago than many suppose all ministry to the commonwealth was counted sacred.

Tract "No. 2," in the catalog of 1826, was "Dwight on Drunkenness." This immediate plunge into social service was characteristic. Noah Davis in the annual report of 1829 shows how the Society pioneered in the transformation of community life:

A Baptist minister in the vicinity of this city, some time since took with him into the pulpit a copy of Tract No. 42, on Intemperance. The discourse was adapted to his design, and in order to illustrate and enforce his arguments he read several portions of the tract. The attention of his congregation became deeply fixed, and at a moment when he thought them prepared, he told them, that henceforth when any of them came to his house, they must not be displeased should no ardent spirits be offered them for refreshment, as he should certainly discontinue the custom, and that when he visited them he should not expect, or desire any for himself. He assures us that the effect has been equal to his best wishes. This common and disgusting practise has ceased among a people by whom it was considered a part of hospitality to invite, and of civility to accept the glass; while no one seemed to suspect that it was against the letter and spirit of religion, or likely to do harm, for Christian neighbors, when they met, to drink together.

Years before the Society formally entered on the "volume enterprise" it had a "book" as well as tracts on temperance (1830).

By an arrangement with the publishers of "Wisdom's Voice to the Rising Generation on Intemperance," the Society came into possession of the plates of that useful and important work. It contains 180 pages.

That book was the forerunner of uncounted books by the Society on the subject, such as "The Sting of the Adder" (1854), "Joseph Murray, or the Young Prodigal" (1856), and a long series since. On this phase of the work of the Society let a few sentences from the reports of the Department of Social Service in recent years close the account:

[1918.] The age-long fight of humanity against the liquor traffic is approaching its final stage in our land. It has been a long, up-hill road, but the goal is now within sight. It is necessary that we make a special effort and achieve the victory.

[1919.] It is fitting here that words of appreciation be written of the splendid service rendered both by Dr. J. W. Graves and Rev. J. Foster Wilcox in the effective campaign they conducted in behalf of the Constitutional amendment against the liquor traffic in our land. They had a real part in bringing about so quickly the desired and splendid result, and have placed our denomination and the American people as a whole, deeply in their debt.

In 1922 the Department reported:

The Eighteenth Amendment marks a great advance in moral progress. But we now face the long and difficult task of securing a fair and adequate enforcement of the prohibition law. The work of temperance education must continue for some years at least.

The later portion of the long endeavor of the Society in behalf of temperance has been conducted by its personally organized Department of Social Service. For years there has been marked and growing interest in the social teachings of the Scriptures and the application of Christian principles to social life. Finally, at its meeting in Des Moines, Iowa, May 29, 1912, the Northern Baptist Convention adopted a resolution commending to the favorable consideration of this Society the interest of social service and authorizing the Social Service Commission of the Convention to cooperate with the Society in promoting this important branch of Christian work.

In accordance with this request the Board of the Society at its regular meeting, September 26, 1912, created a Department of Social Service and Baptist Brotherhood, and elected

Professor Samuel Zane Batten, D. D., of Des Moines College, as its Secretary. Doctor Batten had long been one of our foremost students of these questions. The work of the department was many-sided; and the Society soon invited other well-known men to join the department. The question of Temperance and Prohibition was pending in the nation; and Rev. J. W. Graves, D. D., of Iowa, and Rev. J. Foster Wilcox, of Massachusetts, were commissioned to promote the work. As stated above, they did valuable work and aided greatly in the campaign. The question of the Country Church and Rural Life was another vital interest; in line with this the Society enlarged the Social Service Department and created a section on Rural Life and Community, and elected Rolvix Harlan, Ph. D., President of Sioux Falls College, South Dakota, as Secretary. In 1919 some division of the work was made in cooperation with the Home Mission Society; and the work of Social Education and Brotherhood was made the special province of this Department.

There are innumerable phases of social service. One of the deepest of these was recognized by the Board in 1839:

> How absurd the infatuation which would hoard treasures for a future generation, when the problem is yet to be solved whether the leveling spirit of infidelity shall not ere long break down the barriers of law and order and revel in the possession of these accumulations which, if earlier and more faithfully used, would have cured these social evils.

Years later in 1923 that problem is not yet solved, but is now frankly to be grappled:

> The task of the Department is an interpretation of the social teachings of the Scriptures; it is an attempt to infuse the Christian spirit into social study and service. Perhaps the best statement of one part of this work is given in a Resolution of the Lambeth Conference in 1920: "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life."

From "Tract No. 2" to the Constitutional Prohibition Amendment was ninety-three years. May we dare to hope

that in far less time, if the Publication Society plays its part fully in its second century, this problem will be at least as far advanced as the other is now.

But these two tremendous phases of social service are but two hues in the whole spectrum of Christ's white light on human life, the problem of living together, each for all instead of each for himself. The reports of the department during the last ten years would be a disclosure to many, and the long list of pamphlets (23,000 leaflets in one year) would be a revelation—to say nothing of the books issued or recommended. If pioneering in the diffusion of light is the reason for the existence of the Publication Society, the Department of Social Service has helped to keep the last ten years quite in line with the whole hundred years, inspiring for still further advance.

## DIVISION THREE

## GROWING PRODUCTION OF LIGHT

Behind the lights in houses, in public buildings, on the streets, behind the obvious trolleys which drive and warm the cars, behind the innumerable utilities of electricity, are the generators which produce the current. They are not ends in themselves. The work to be done is the object. But the story would not be complete without mention of the mechanism. If we look with care we may see every now and then that the mechanism itself is aglow.

## IX

## CENTRAL ORGANISM

### 91. Democratic Constitutions

It was the custom of the time in the early nineteenth century to base membership in benevolent organizations on contributions or on contributions combined with membership in certain other organizations denominational or philanthropic. It is doubtful if another can be found quite as unrestricted and inexpensive as the Baptist General Tract Society. The constitution drafted by James D. Knowles and adopted at the meeting of organization, February 25, 1824, provided that "Any person may become a member of this Society by paying the sum of one dollar annually. The payment of ten dollars at one time shall constitute a person a member for life." The Triennial Convention, ten years before, had made its membership qualification one hundred dollars per annum and membership in a local

Baptist missionary society or church. The Publication Society Constitution was in other respects also quite liberal. It could be altered at an annual meeting without previous notice and by a two-thirds vote. The conditions of membership were modified from time to time, but remained exceptionally democratic until the Northern Baptist Convention unified the conditions of membership in all its "Cooperating Organizations" and went to the extreme of democracy by abolishing all financial conditions so that "Any Baptist church may appoint one delegate and one additional delegate for every hundred members, but no church shall be entitled to appoint more than ten delegates."[1] Any one interested in this part of the story must read "Baptists Mobilized for Missions," by Dr. Albert L. Vail, Chapter IV, published by the Society. Previous to 1845, the Society, like all other similar organizations in Pennsylvania, at first possessed only a limited charter. In that year the State of Pennsylvania granted a special charter, which, with various supplements, remains throughout the rest of our first century the legal basis of the Society.

### 92. Board of Managers

The conduct of the work was placed at the beginning in a "Board of Directors" composed of the President, Vice-president, Agent, Recording Secretary, Treasurer, "and seven members of the Society," all to be chosen by ballot at the annual meeting. In 1825 the number of Directors was made fifteen in addition to the officers. It was further increased to twenty-one in 1836. By-laws of the Board appeared the next year and onward. Among the enlargements of 1840 the number of vice-presidents was made one from each State, at that time twenty-six. The provision remained as before constituting the officers, with twenty-one other members, the Board of Directors. Therefore, fifty-one were elected that year. Five, however, as at the start, constituted a quorum.

[1] See the Supplement for our Charters, Constitutions, and By-Laws.

When the Charter was obtained in 1845 the number of vice-presidents was reduced to "two or more" (it has commonly been about four), and the name of the administrative body was changed to Board of Managers. Further amendments were made in 1889 and 1906, but the constitution of the Board has not been essentially altered since 1845. It now consists of twenty-seven members, the President of the Society, a First Vice-president, a Second Vice-president, a Treasurer, one or more Secretaries, a Recording Secretary, and twenty-one other persons elected by ballot at the annual meeting.

It differs from some of the other Cooperating Organizations of the Northern Baptist Convention in that its chief executive officers are not appointed by the Board but are members of the Board, i. e., the Corresponding Secretary, Recording Secretary, and Treasurer. No one acquainted with the history of the denomination can read the names of the men who have served on the Board from the beginning [2] without discovering that a high order of ability has been laid at the feet of the Master in this long gratuitous ministry of business and professional men. Many of them from early times on have particular mention in Part Two of this volume. It cannot be said too often that it is men only who are vital, not mechanism. The annual report of the Society in 1918 recognizes this in a way valuable as history:

> The Society should be informed of the faithfulness with which its Managers give attention to the business of the Society. With one exception every member of the Board has attended one or more of its meetings during the year. That one has been continuously engaged in Christian work in connection with the military forces of the country, a large part of his service being wholly gratuitous. Seventeen of the members have attended every session. We have thought that the Society would like to know the business of each member of the Board, and we give the list herewith:
>
> W. B. Riley, D. D., Pastor First Baptist Church, Minneapolis, Minn.
> Luther Keller, Manufacturer, Scranton, Pa.

[2] See Supplement.

Harry S. Myers, Secretary Missionary Education Movement, New York City.
Guy C. Lamson, Clergyman-Executive, Philadelphia, Pa.
Walter S. Bauer, Builder, Philadelphia, Pa.
George L. Estabrook, Treasurer of Public Utilities, Philadelphia, Pa.
J. W. Lyell, D. D., Pastor First Baptist Church, Camden, N. J.
W. H. Main, D. D., Pastor First Baptist Church, Chicago, Ill.
J. J. Muir, D. D., Pastor Temple Baptist Church, Washington, D. C.
J. L. Peacock, Librarian, Westerly, R. I.
E. L. Tustin, LL. D., Lawyer and Publicist, Philadelphia, Pa.
S. G. Young, Hay and Grain, Lansing, Mich.
Geo. D. Adams, D. D., Pastor Chestnut Street Baptist Church, Philadelphia, Pa.
George K. Crozer, Retired, Upland, Pa.
H. King MacFarlane, Merchant, Altoona, Pa.
John D. Rhoades, Lawyer, Toledo, Ohio.
Frank H. Robinson, Contractors' Equipment, Pittsburgh, Pa.
Levi L. Rue, President Philadelphia National Bank, Philadelphia, Pa.
Joseph E. Sagebeer, Lawyer, Philadelphia, Pa.
Harry Bainbridge, Structural Steel, Pittsburgh, Pa.
H. E. Cole, Harris Pump Company, Pittsburgh, Pa.
J. P. C. Griffith, M. D., Physician, Philadelphia, Pa.
James Lisk, D. D., Retired Clergyman, Sea Girt, N. J.
J. Wm. Clegg, Official Penn Mutual Life Insurance Company, Philadelphia, Pa.
Robert F. Y. Pierce, D. D., Pastor North Baptist Church, New York City.
W. Quay Rosselle, D. D., Pastor Fifth Baptist Church, Philadelphia, Pa.

### 93. Executives and Departments

What was said a moment ago as to "the man behind the gun," is preeminently true of the administrative officers whom God has given to the Society since 1824.

At the outset the Society had under employment only one executive officer, called "Agent." The names used since for the chief executive have been "General Agent," "Depository Agent," "Corresponding Secretary," who since 1919 has been elected by the Board as its "General and Corresponding Secretary," and to assist whom there is now an "Associate General Secretary."

The expanding work of the Society has required the addi-

tion from time to time of departmental heads. The first to be added was an Editorial Secretary in 1849. A Sunday-school Secretary was appointed in 1871 and a Missionary Secretary in 1879, a Bible Secretary in 1883, a Sunday-school Periodical Editor in 1883, a Business Manager in 1884, a Religious Education Secretary in 1908, a Social Service Secretary in 1913. In the course of vital, sometimes rapid development, redistributions of work have been taking place frequently and changes of title, as well as additions to the staff. At the end of the century there are ten "Officers of the Board," besides Chairman and Vice-chairman. The Departments are Finance, Business, Book Publishing, Sunday School Publications, Bible and Field, Social Education, and Religious Education. The Business Department requires a number of assistant superintendents (7 in 1922, omitting the Branches), the Sunday School Publication Department several assistant editors (5), and the Religious Education Department a number of division directors (9). The whole group of workers in the central organism, including executive heads, secretarial and clerical forces, and manufacturing wage-earners, numbers 243. This corps of administrators and executives and their helpers is not large considering the immense variety of work covered and the enormous amount of minute detail which must have incessant supervision as well as the large output of literature that is steadily maintained.

The responsibilities of the chief administrators of an organization grown to the magnitude of ours are not easily measured. One unusual point of strain was relieved in 1901 as reported by the Board:

For many years the position of Treasurer in our Society has been practically nominal, the General Secretary acting as Treasurer, signing all checks, and giving detailed attention to all financial operations. The burden thus imposed, especially since of the fire of 1896, has been very great, and relief has been desirable. At a special meeting of the Board held January 22, on the recommendation of the Executive Committee, the following resolution was unanimously passed: "*Resolved,* That the duties of the

Treasurer be made active, and that he give his entire time and attention to those duties, with supervision over the accounts, performing the duties of the present bookkeeper and such other as may pertain to his office. This action will greatly relieve and reinforce the General Secretary and secures to the Society the services of one of the ablest and most experienced business men in our denomination.

### 94. Standing Committees

In the venerable first annual report of the society we find included the " Report of the Committee appointed to examine into the state of the Treasury and the application of funds of the Society." The first time By-laws of the Society were printed (1836), Article I provided for four " standing committees," " 1st, a Selecting Committee " of five to procure and approve tracts for publication, " 2nd, a Depository and Book Committee," " 3rd, a Committee of Ways and Means," " 4th, a Committee of Accounts." Eighty-seven years later the By-laws provide for nine standing committees:

(a) Executive Committee. This committee shall consist of the chairman of the Board, a representative of each standing committee, and three others to be elected by the Board, and shall have the power to adopt its own rules of order. (b) Finance Committee. (c) Business Committee. (d) Printing-house Committee. (e) Book Publishing Committee. (f) Sunday-school Publications Committee. (g) Bible and Field Committee. (h) Religious Education Committee, which may contain men and women not members of the Board, but selected for their special qualification in some branch of religious education. (i) Social Education Committee.

It will be observed that two of the four standing committees at the early date were concerning financial affairs, and at the later date so were the first two after the Executive Committee. Any one can read the specific duties of the current committees. It is well to see that the fathers were equally careful in financial matters:

The Committee of Ways and Means shall consist of seven members, who shall have the general superintendence of the Depository, and the direction of all the business which relates to the purchase of paper, contracts for printing and stereotyping, and whatever relates to conducting the publications of the Society; they shall have charge of all the Society's property in

this city, and shall attend particularly to its preservation. This committee shall present the annual account of stock, at the last regular meeting of the Board preceding the aninversary. They shall also attend to the pecuniary concerns of the Society; particularly to the appointment of traveling agents, and the direction of their labors, and to the establishment of Depositories; they shall devise means for increasing the funds of the Society, and direct the General Agent in all operations which relate to this object; they shall also consider and dispose of applications for donations of tracts. . . The Committee of Accounts shall consist of five members, in addition to the Treasurer, who shall be an ex-officio member. They shall examine and correct all bills and accounts previous to their being submitted to the Board for approval; they shall fully examine the account-books of the Society, and report the result of their examination to the Board, at the regular meetings in March, June, September, and December; they shall direct the manner in which the accounts of the Society shall be kept; they shall examine and audit the Treasurer's account, so as to present it at the last meeting of the Board, preceding the anniversary.

Doctor Malcolm, Corresponding Secretary in 1846-52, wrote years afterward:

The members of the Finance Committee, in these days, devoted one hour every week to the Society, meeting at 7 o'clock in the morning, before attending to their own business. The valuable time devoted to the interests of the Society by Christian business men, and also by the pastors, in the Committee of Publications, cannot be estimated.

Doctor Main writes now:

Our Finance Committee is a strong one, there being on it two of the leading bankers of Philadelphia. One is the president of the largest bank in the city. They give personal attention to the investment of our funds.

It is noteworthy that in the whole century there has been but one defalcation. That is portrayed in full white light in the annual report of 1887. Not one cent of that loss was out of missionary contributions or funds. It all fell on the business department. Study the tables in the Supplement of the present volume, showing the vast number of financial transactions in our history and thank God for the care that has been exercised for one hundred years.

This gratitude is due not only for the work of financial

supervision but also for the incalculable time and thought freely bestowed on all the other great departments of the Society's work. If we put with that of the standing committees of the Board the work of its special committees (9 in 1923) and also the more cursory, but sometimes laborious work of committees of the Society, we stand before an inconceivably vast amount of voluntary, sacrificial service.

### 95. A Double Star

That is, "two stars apparently or actually so near to each other as to be indistinguishable except through a telescope." That has always been true of the publishing business and the missionary business of the Society, at any rate since its bookstores became prominent. Unaided eyes seldom distinguish. The blending of vision is all the more natural because the two radiant suns are not only "apparently" but also "actually so near to each other." They are not a merely "optical double star, the one in range of the other without having any physical connection." They are a true "binary star, the components revolving the one around the other under the influence of gravitation, forming a system." Annual reports for at least seventy-five years have frequently attempted to put the telescope to the denominational eye so as to resolve the double star into its true components. The statement of Doctor Griffith in 1881 is lucidity itself:

> In keeping with the practise of most Societies of this class, whether they be Union or Denominational, and of this Society, for at least forty years, its varied work is distinguished under two heads or departments, to wit: That which conducts the publishing and ordinary selling through the markets of the country, and is denominated Business; and that which conducts the Bible-work and the granting of other publications, and also the Colportage and Sunday-school mission work, and is called the Missionary. As misunderstandings are occasionally occurring in the popular mind upon the relations of these two departments, your Board has found it necessary, oftentimes, to explain and reiterate the distinctions that exist: As that separate accounts are kept for each, almost as if they were really two different and distinct Societies; that funds contributed, or in any wise

received for one department, are never appropriated, nor in any way used, for the benefit of the other; that contributions for business purposes are rarely ever solicited—only in exceptional cases, as for the erection of a new building or for some enlargement of business for which its ordinary capital or profits would not provide; but that contributions for the Missionary Department are solicited, and that all contributions, therefore, coming to the Society—unless otherwise designated—are passed at once direct and entire to the accounts of this department, and there expended solely and only for the purpose for which the benevolent donors intended them; and, finally, that the Missionary Department, beyond a small percentage of profit derived from sales by colporters and Sunday-school missionaries, and the income of a few special invested funds, has no resources upon which to depend for support, except the contributions of churches, Sunday schools, and individual friends, and therefore, only as these contributions are received, can it, any more than any other missionary organization, conduct its missionary work.

Publishing useful tracts, books, and periodicals at a reasonable profit is by itself a holy service. Distributing such literature and inculcating the truth through the added force of personality is by itself a holy service. Instead of caviling about it we ought to be profoundly thankful that each one of these reenforces and promotes the other. The light of each of the stars intensifies that of the other. It is binary, a genuine double star.

### 96. Headquarters

The first home of our Society for the diffusion of light was appropriately in the office of the " Columbian Star " which was at the same time the office of the " Latter Day Luminary." They were at 925 E Street, N. W., in the capital of the nation. This was not a chance coincidence, it was a matter of careful design. The gifted originators planned the periodicals and the Society for the same purpose. The monthly " Luminary," the weekly " Star," and the every-day Tract Society were all designed to illuminate life, especially Baptist Life, which was growing in volume much faster than in education. Would that photography had been invented and used to help us in imagining the equipment and activities of that little publication

HEADQUARTERS OF THE SOCIETY
At 530 Arch Street, Philadelphia

place. This we do know, that it was intended to be and was a pioneer lighthouse of threefold power.

The removal of headquarters to Philadelphia was a denominational event reflecting credit on the spirit of all concerned. It is well to have the story in the contemporary record of the "American Baptist Magazine":

> Experience having convinced that the City of Washington was not the most favorable location for the Society, at a meeting of the Board, held October 30, 1826, they passed the following resolution: "It appearing that the facilities of transporting tracts to distant parts of the Union, are not sufficient in this city to answer all the purposes desired by the Board, and that in several respects advantages would be enjoyed in Philadelphia, which this place does not present; and as the object of the Society is to effect the greatest possible good, with the amount of means which it may possess, *Resolved,* That the Rev. Noah Davis, one of the agents of the Society, be requested to visit Philadelphia, to solicit the cooperation of our brethren in that city and to confer with them upon the subject of the expediency of changing the location of its operations." Mr. Davis visited Philadelphia at the sitting of the Association, November, 1826, relative to this change, and laid the subject before that body when the following resolution was unanimously passed: "*Resolved,* That this Association highly approve the object and plan of the Baptist General Tract Society, and are much pleased to learn, that it is contemplated to locate the seat of its operations in this city. We recommend the churches composing this body, to form Auxiliary Societies—contribute to the funds, and circulate the Society's tracts; and we hope the whole denomination will give to this method of disseminating gospel truths, the attention and aid which it deserves." On Monday, November 6, a meeting of ministering brethren, of the city and vicinity, was held at the house of the Rev. John L. Dagg. The subject was discussed, and after much deliberation, those present agreed in saying, that "should the Society determine to make the change, they will undertake to carry forward the work." Agreeably to this arrangement, at a meeting of the Society in the City of Washington, November 14, it was resolved, that the seat of operations of this Society, and all books, plates, tracts, and other property belonging thereto, be transferred to Philadelphia, and that the Board be directed to carry this Resolution into effect.

In Philadelphia the Society has been housed in eleven different buildings, twelve if we include the printing-house.[3] It will be seen that in six of the homes we lived only from eight

[3] Consult Supplement for table of dates and locations.

months to six years each. Five of the others were on the same street within four (actually less than three) squares of each other, two of them on the same lot. The last forty-eight years the homes have been on Chestnut Street, between Fourteenth and Eighteenth Streets. Twenty-six years the Society had its headquarters at 530 Arch Street (numbered 118 until 1857). For three-quarters of the century we have lived in those two neighborhoods. In fact the briefer habitations previous to 530 Arch Street were in that vicinity, one of them for eleven years being only two squares away at 21 S. Fourth Street, and the next longest for six years, about the same distance removed, at 31 N. Sixth Street.

It was a great day for the Society when it first moved into a home of its own, 530 Arch Street. That was in 1850, after living in six rented houses for a quarter of the century. The building was four stories high and cost $17,430.83. A building fund, started in 1834 as a "Tract Home Fund," slowly grew to $25,000 by 1853, "to pay for the building and lot." The building was at once so much too small that a committee reported favoring a new location, and announced the offer of $12,000 by two brethren provided $18,000 more could be secured. But a long period of general financial depression postponed the project. Finally in 1861, the plant at 530 Arch Street was considerably enlarged at a cost of $8,866, all given by William Bucknell and John P. Crozer. A portion of the original building fund had been made up by "securing from 1,000 ladies $10 each." Five-thirty Arch Street, Philadelphia, entered into the consciousness of the denomination as one of its pivotal centers, like Tremont Temple, Boston.

It was a quarter of a century after the keen conviction of the inadequacy of 530 Arch Street was tellingly voiced by them, before the "two brethren" of the Board saw their desires accomplished. By that time the work of the Society had grown to such dimensions that it took much more than sixteen thousand dollars (plus $18,000) to house it. The

cost of the first building of the Society at 1420 Chestnut Street, entered 1876, was as follows:

| | |
|---|---|
| Ground | $100,000.00 |
| Building | 147,754.69 |
| Gas Fixtures | 1,492.45 |
| Steam-power Engine and Shafting | 1,690.71 |
| Furniture | 1,782.68 |
| Taxes during building | 1,456.15 |
| Interest on Mortgage to January 1, 1876 | 4,410.00 |
| | $258,586.68 |

The names of the original subscribers are interspersed in the list, but by selecting and adding one discovers that the facts are as follows:

| | |
|---|---|
| Sale of property 530 Arch Street | $29,779.00 |
| Eighty-seven Subscribers | 59,257.00 |
| Bucknell Family | 77,550.00 |
| Crozer Family | 92,000.00 |
| | $258,586.00 |

This building was so monumental in the history of the Society, and its features suggest so much, that we read with interest the description of it in the Board's report (1876):

The new building of The American Baptist Publication Society is situated on Chestnut Street, west of Broad. It has a frontage of 46 feet and a depth of 230 feet, extending to Sansom Street, and is five stories high. Four stories of the Chestnut Street front are of pure white marble, of the hardest and most durable kind. The fifth story is a mansard roof, covered with slate, and having ornamented dormer windows. In the design for the front, while on the one hand there is sufficient carved and other ornamentation, yet on the other hand great elaboration of small detail has been avoided. The design has an air of simple, quiet elegance. To this is united a boldness of conception even attaining a certain degree of grandeur of architectural effect. The door and window openings are all arched, and being unusually large, exhibit to advantage the great depth and massiveness of the marble work, the thickness from the face of the front to the plate glass, being about three feet. These arched openings are all supported on round columns, placed either singly or in pairs. These round columns are entirely separate, or clear of the marble work behind them.

In the first story of the front are two entrance vestibules, finished in hard wood, and tiled with marble. One is the main entrance to the store; the other is common to the store and the principal stairway to the upper stories.

With the exception of the space devoted to vestibules and stairways, the store is in one grand room, of full width and depth of the lot; and for extent, beauty, and commodiousness, is fully equal to anything yet constructed. The ceiling is 18½ feet high in the clear, and is divided into panels by handsomely molded beams. Three of these panels are filled with glass, which, receiving light from skylights in the roof above, serve to light the entire center of the store. The front portion of the store is devoted to the retail business, and is fitted with tables and bookcases of highly unique design, in the nineteenth century Gothic style, and made of hard woods. These tables and cases also extend into the center store, one side of which is for the retail business, while on the other side are four large offices, for counting-room purposes. The rear portion of the store is for the wholesale business. Here the shelving extends from the floor to the ceiling, the upper part being reached from light ornamental galleries.

Descending from the store to the basement, we first enter a large room extending from the front to the rear of the building, and running under the side-walks of both streets, thus giving a total length of 253 feet—one of the finest basement rooms in the world. It is lighted at each end by windows, and by Hyatt lights in the pavements; also at intermediate distances by glass in the ceiling. This room is intended for the storage of paper, and other purposes where absolute dryness is essential. This is secured by hollow walls formed by brick linings, by patent cement floors, and by a complete system of ventilation. The space at one side of the large room is partly occupied by large fireproof vaults, covering a space of 128 by 16 feet, and intended for the safe-keeping of stereotype plates and wood-cuts.

From the first story there are three stairways to the upper floors. One ascends from the store, one from one of the entrance vestibules on Chestnut Street, and one from Sansom Street. In the second story is a large hall. This will be used for various convocations of ministers and others. It is a fine room, 33 by 57 feet, and 16 feet high in the clear. The ceiling is divided into panels by molded beams, and is neatly frescoed. The woodwork is in hard woods. In the second of the second story is a large library room and Bible Museum for the use of Sunday-school teachers, where the lessons will be taught weekly by leaders in the work. The greater portion of the upper floors is divided into offices, the most of which are intended for the various purposes of the Society, and a few for rent. All these office rooms are of large size, varying from 17 by 29 feet to 34 by 54 feet. On these floors are also some large rooms for printing-offices and binderies, the storage of books, sheet stock, etc. These have been made immensely strong. Ample provision has been made for the

accomodation of the valuable library, pictures, autographs, etc., of The American Baptist Historical Society.

No labor and expense have been spared in making the structure an ornament to the city, and in every way adapted to the vast and growing business of the Society, and at the same time accommodate, without cost, the Missionary and Benevolent Department of the Society's work. A striking feature of the interior is the mode of admitting daylight to the center of the building. Any of the usual modes of lighting the center of a building of this depth, where erected between others, involves a great loss of space in all the upper floors, with skylights for the first floor. These skylights placed at the bottom of deep areas, retain snow and ice in the winter season, and become sources of great annoyance. In this design the entire lot is roofed over at the fifth story. At three points between the front and rear, the roof is formed with glass. These portions admit light to three large light wells, which convey light to different rooms in all the upper stories, and to the before-mentioned glass panels in the ceiling of the store. This proves to be a most effective mode of lighting. It is novel, and attracts the attention of all the visitors to the building. There is ample light everywhere, even down to the basement. There is no other building of the size on the street so perfectly lighted.

The entire building is heated with steam. The apparatus is so arranged as to take in the fresh external air, heat it, and conduct is to the various rooms, while the ventilation is so contrived that the cold and the impure air is carried off from the floors through ducts, to a large ventilating stack through which the vitiated air is discharged above the roof.

In the Chestnut Street stairway vestibule is placed a passenger elevator, running to the upper floors. The car is finished in a very handsome manner, and is worked by steam-power. Many other conveniences are provided in the building—such as a freight elevator, a dumb-waiter, speaking-tubes, water in all parts, separate dressing-rooms on each floor for ladies and gentlemen, all of good size, and well lighted and ventilated.

The building being a high one, there is a steam-pump placed in the basement to force water to the upper floors. Steam is also placed in the basement to run the machinery in the binderies.

We can scarcely imagine the dismay when, after twenty years in this comfortable home, a fire starting in the art building next door and spreading irresistibly, suddenly wiped it all out (1896). With it went many irreplaceable records, including the accumulations of the Society's child, The American Baptist Historical Society. Happily, record vaults in the basement were safe. After two years in rented buildings at 1632-4 Chestnut Street, Fourteen-twenty was rebuilt and

named the Crozer Building. It was in fact a new structure of twelve stories, having 143 offices above the first floor. With necessary equipment and furnishings it cost $636,695.75. After eight years it was sold for an even $900,000. It had been counted an excellent investment of some of the Society's permanent funds on account of its choice location and its many offices for rent. But several other large office buildings were erected in the vicinity, and competition brought the rentals down to an inadequate level. In the annual report of 1906, a number of economic reasons were given for the sale, in spite of the sentimental reluctance to do so.

Land was immediately procured at the northeast corner of Seventeenth and Chestnut Streets (44 x 125 feet) at a cost of $210,000. The building, including fixtures and furniture, cost $194,344.71. It is seven stories in height of the best steel construction with Mount Airy granite walls to the second floor, and light Kittanning bricks and terra cotta from the second to the seventh floors. It was at once declared to be " in every respect better adapted to the work of the Society than any building we have heretofore owned or occupied." Such is the home in which we live at the end of our first century. It is fittingly named the Roger Williams Building. With all his daring as a Pioneer of Light one doubts if he could have imagined such a noble and expressive monument and radiating center of his ideals, being reared within two hundred and twenty-five years of his passing.

### 97. Printing-house

The first " composing-room " of its own which the Society had was ten years after it entered the Arch Street headquarters (1850), that is, in the early sixties. Still the set type had to be sent out to be stereotyped and printed. It was not until 1886 that the Society obtained a complete printing-plant of its own. It purchased the plant already established in its building, 1420 Chestnut Street, by a private firm which it had been

THE SOCIETY'S FIRST BUILDING
At 1420 Chestnut Street, Philadelphia

employing to do all of its heavier presswork. These increased facilities became inadequate to meet the growing needs of the business. Within ten years it was found necessary to have a separate building for the manufacturing part of the work. Hence our present noble Printing-house at the corner of Lombard and Juniper Streets, Philadelphia. When one thinks of the small facilities within reach of the "Columbian Star" and Tract Society office in 1824, while he visits the present home of The Judson Press, built but seventy-two years later (1896), he is deeply impressed with the swiftness of progress in the mechanics of light. The building itself is an embodiment of illumination by day or by night. "The cost of this establishment in entirety was about $200,000, while the added facilities inuring to the Society were beyond estimate." Let a description of this technical building stand in the words of "A Golden Century.":

The Printing-house of The American Baptist Publication Society is a modern and imposing structure, of six stories in height and a basement. The building is a combination of steel, brick, and concrete, with wall facings of Pompeian brick. The distance from the ground to the eaves of the building is exactly one hundred feet, and the floor space is equal to about 50,000 square feet.

On the second, third, and fourth floors are our presses, stitching- and cutting-machines, and binders. There are thirteen cylinder-presses, four job-presses, and one rotary-press. On this latter press our popular paper *Young People* is printed. It is printed directly from the roll and comes out entirely finished and folded. Seven hundred thousand feet of paper, equivalent to 18,000 pounds, is used in one issue of *Young People*. The rotary-press completes 4,000 copies of *Young People* each hour. All our presses are automatically fed. In the Bindery Department there are six folding-machines, four cutting-machines, two of which are of the latest type three-knife trimmers. An untrimmed book placed in one of these machines comes out trimmed at the top, bottom, and one side. Two automatic wire stitching-machines tie together our periodicals. Each machine throughout the printing-house is equipped with individual motors, and the power is furnished by the electricity produced in our own plant. In the press-room there are made approximately three million impressions per month. Reckoning on the basis of a working week of forty-four hours, this means that our presses and other machinery turned out over five complete periodicals every second. A book of three hundred pages can be

printed in less than ten minutes, an entire copy of the Bible in two minutes. One hundred and five employees are required to handle the enormous business that passes through our Printing-house. The fifth floor is an exceedingly busy place. Here are located the Periodical and Mail Order Departments, and also the Mail Order Shipping Department, from which are sent out monthly many thousands of packages. In the Periodical Department last year orders were filled for 49,292,926 periodicals. The top floor is occupied entirely by the Composing and Foundry Departments. Here, in a blaze of exceptionally good light, are eight linotype machines, and a fully equipped Electrotyping Department.

The writer of the present volume visited the printing-house for the first time recently and thought he detected a psychological atmosphere there which he was able to understand better than he could the dazzling mechanisms of the place. The spirit of fine Christian intelligence in the superintendent of the printing-house—who with others in the building has been for many years "on the job"—seemed to be alive with the purpose of the plant, a diffusion of light. It was reflected in many a face on every floor. To appreciate the significance of this to the denomination one should read in the annual report of the Board for 1922 the full discussion of "The Forty-four Hour Week" problem, closing with the statement, "The whole matter was discussed with our employees at the printing-house with perfect frankness, and together we faced the problem." The agreement reached

saved the Society from a costly strike and the men from a long period of idleness. The Board is glad to express its appreciation of the loyalty of the men at the Printing-house which made possible this solution of a difficult problem.

Since the printing-house is quite central in a Publication Society we may leave it in a cheerful mood looking through the experienced eyes of Robert G. Burdette, as he rollicked at the annual meeting of the Society in 1886 through an extended and withal suggestive address on "The Society's Composing-room." The first paragraph is as follows:

We stand in the composing-room. It is so called because nothing is composed in it. Whatever is composed in the editorial rooms is dis-

composed in the composing-room. The compositors are in a placid state of infinite deliberation, the foreman is a feverish cyclone of impatient haste. A foreman with plenty of time, and plenty of space, must be as great a rarity as a fat skeleton. The foreman stands at the imposing-stone. Here he imposes upon the editor the pleasant little fiction that every week he puts thirteen columns of matter into a seven-column paper. He resents, with a fine contempt, the idea that the editor knows anything about the printing business. There is here a wide gulf of difference between the foreman and all other people, who resent the idea that the editor knows anything about anything. However, the editor knows that he knows something about everything; thus we strike a good, substantial average. The foreman does not fear the editor, nor the president, nor the subscriber, nor the Board. He does not fear anybody. The foreman is the corresponding secretary of the composing-room.

### 98. Income

The first year the income was $373.80; the ninety-ninth year it was $2,425,731.28. The latter, in proportion to the work in hand, was smaller than the former. It was also smaller in proportion to the development and ability of the denomination. The heartaches of the hundred years at headquarters have been on account of lack of adequate means. This portion of the history is made brief not from want of material, but from want of profit in dwelling upon the painful business. The annual reports are burdened with it. 1826: "Must then the want of funds remain an insuperable obstacle to the circulation of Baptist Tracts in the United States? We trust not." 1923: "We have received a total of $88,016.72 which is an increase over the preceding year for the same time, of $13,302.73; but a shortage in our budget expectancy of $78,868.28." The financial pages would make a volume several times the size of this. The men who have had to write them for a hundred years are the very men who have had the agony of trying to make one dollar do the work of two. Commonly each new General Secretary has struck hopeful notes to begin with and discouraged notes later. Some administrations have been largely characterized by complaints in this matter, all have been pathetic with plaints. Perhaps

it was helpful in making the longest administration long that it began in an hour of deep financial distress for the Society as well as for the country. That administration had the joy of great improvement, though even with all the circumstantial factors which gave it unique financial strength, it was not without seasons of great, keenly felt need. Almost the only years of plenty have been when the Crozer Building was sold at a profit of more than a quarter of a million dollars and the few years when especially great legacies have come in. It was the fifth decade before the total income was as much as one million dollars in ten years, and the tenth decade before it reached ten millions. Nearly forty-two million dollars aggregate income for the century looks large, but when you divide that by one hundred years and remember that more than three-fourths of it was in the business department where only four or five per cent., often less, was profit, you see how little it all came to as annual dynamic current for illumination of the world. If in their days of small things those prophetic giants, Luther Rice or John Mason Peck, who longed so profoundly for the enlightenment of the denomination, could have foreseen for one hundred years an average income of actual benevolence through their Publication Society amounting to over $70,000 a year, it might have looked good to them. But if they could have also foreseen that at the end of the century there would still be so many uncultivated Baptists chewing gum, costing more than that every year, they could not have been ecstatic.

### 99. Ways and Means

Auxiliaries were "the chief source." Life memberships were next in the early days.

Inducement gifts have often helped greatly. The first was that of Mr. N. R. Cobb, of Boston, in 1828. His five hundred dollars on condition that Philadelphia Baptists raise an equal amount by a certain date, produced one thousand dollars.

It ought to be known also for the honor and gratification of those brethren and friends in Boston and Philadelphia, who so generously contributed the sum of one thousand dollars as an entire donation, at the close of the year 1828, that by that means the business of the year 1829 has been conducted without embarrassment.

## Legacies began in 1829.

Two legacies have been left to the Society. One of $20 by a "Sister in the Lord" in Connecticut, to constitute her minister and physician life-members, which has been received; and another of $500 by Deacon Josiah Penfield, of Savannah, Ga., which will not be received under two years. We trust that other friends of Christ will be led to remember us not only in life, but also in death.

Eight other legacies come year by year for the next five years aggregating $800. The first legacy of four figures came in 1838 from Mr. Thomas W. Colman, of Randolph, Mass. The first of five figures in 1845 from Rev. Amos Dodge, of Illinois.

Five-year programs were adopted in 1835 and again in 1844 The former proposed for the Great Valley "to raise one thousand dollars or more, annually, for five years, by subscriptions of five dollars each," provided that two hundred subscriptions could be obtained during the year. Two hundred and fifty-two were obtained, but the payments made were only $662.50. The next year the payments were $285.89, the total paid during the five years was $3,471.66. But this outcome did not discourage the fathers. They soon (1844) launched another five-year program, ten times larger than the former.

The Board recommend to the Society a direct and persevering effort to raise fifty thousand dollars, in five years, at the rate of ten thousand dollars each year, on the following plan:

| | |
|---|---|
| To obtain each year twenty Life Directors at fifty dollars each | $1,000.00 |
| One hundred Life Members at twenty dollars each | 2,000.00 |
| Five hundred Annual Subscriptions at one dollar each | 500.00 |
| In public collections, donations, legacies, etc., say | 1,500.00 |
| This provides to the Society direct | $5,000.00 |

Then suppose fifty Associations, State Conventions, and other auxiliaries raise each on an average one hundred dollars, for a "Book Fund," in each of these bodies, to be invested in books through our Depository, to be their permanent "Book Fund" to be under the supervision of a committee of their own choosing, and the books to be sold by their colporters or missionaries. This would provide to the denomination annually for five years, $5,000, making Ten Thousand dollars each year.

An apportionment plan was tried in 1842 and reported the next year as follows:

The attempt, or rather a recommendation, of the preceding year, to raise a permanent fund for publication, by means of an average contribution of ten cents per member from our churches, had proved an utter failure. Instead of $60,000 or $70,000 to have been obtained in this way, it appeared that the entire contributions of the year amounted to only $1,550.95.

It was pushed in one way and another until it resulted (1848) in our first permanent fund, the Publishing Fund of ten thousand dollars.

Building Funds were created from time to time as required. The first one was called a Tract House Fund, the women being especially solicited for that at first. It was completed after more than a dozen years as the Twenty-five Thousand Dollar Building Fund. (1853.)

As soon as that was done a movement was begun to secure what had been repeatedly spoken of as an essential need, a working capital. In 1853, fifty thousand dollars was talked. By 1856 it was determined that it should be one hundred thousand dollars. Seven members of the Board stood pledged at once for twenty-three thousand dollars, nearly one-fourth of the whole, and forty people for forty thousand dollars. The Society voted:

That we cordially approve the proposal to raise the sum of One Hundred Thousand Dollars, not more than thirty thousand to be appropriated to buildings, and the remaining seventy thousand to constitute a Publication Capital for this Society; and that we earnestly commend this object to the wealthy members of our denomination, and urge its speedy accomplishment.

THE CROZER BUILDING

This fund was never completed in the precise form proposed. But soon after the Civil War three John P. Crozer endowment funds amounted (1867) to $65,000. At the end of another ten years the Crozer endowments had reached the full $70,000, and the building equipment was more than eight and a half times as much as the thirty thousand dollars voted as the maximum twenty years before. Of this form of endowment the "two brethren" and their families had given $169,550 and for both building and other endowments $239,550, i. e., over two and one-third times as much as was proposed for the whole denomination in 1856.

Promotion days have been used to great advantage in securing contributions for current benevolent work. The second Sunday in June was set apart in 1850 as a Publication Society day, on motion of Rev. Thomas Malcom, seconded by Rev. Heman Lincoln:

*Resolved,* That we earnestly request that prayer may be especially offered in behalf of the Society on the Second Sunday in June, and that simultaneous collections be made on that day for the Building Fund.

Its observance was urged from time to time. The establishment of it in 1884 as Children's Day with elaborate informational features is thus described:

The observation of the Sunday-school Centenary, four years ago, by the Sunday-schools of our denomination, in response to the call of this Society, was so successful in all those respects, from which it was hoped that good would result, that your Board has been encouraged to recommend, this present year, the observance of what is termed the "Children's Day" by the Sunday schools of our country. It is proposed that it be, not only a day of gladness to the children and youth, but an occasion for special instruction in reference to missionary work, and of liberal contribution toward the enlargement of the Sunday-school Mission Work of this Society over our country. As on the former occasion, a full Program of Exercises has been prepared, with a special letter to the children, and hints to superintendents relating to working of the plan—all the material being furnished free, on condition that a contribution be taken and forwarded to the Society for the purpose stated. Your Board has believed that such a day, not only in bringing the children and youth into the services of the sanc-

tuary on the Lord's Day, but in imparting to them information on missionary work and stimulating them to generous giving for the same, would result in incalculable good—both in what would be provided for immediately enlarging missionary work in our country and in the training that would be secured to the rising generation for future service in the Lord's kingdom.

The income from it that year was $9,055.58, for the last year in which it is separately reported (1911), $22,692.99.

"Bible Day" in November was established the same year, naturally enough in view of the success of Children's Day. Bible Day in 1884 brought in $8,547.48. In the last recorded year, 1909, its returns were $2,453.93.

For twenty-five years both these days were observed. Some years the combined returns of the two were over thirty thousand dollars, e. g., in 1899, Children's Day, $21,972.90, Bible Day, $10,916.50. For much of the quarter of a century they amounted to more than twenty thousand dollars a year. Minute examinations would probably show that Promotion Days have secured three quarters of a million dollars or more.

The profits of the business department of the Society have been leading "ways and means" for the benevolent department all along the century. Whenever there have been profits that is what has become of them. Whenever there have been lean years of loss in the business, its debts have had to wait for the fat years to clear them off. The financial contributions of the business to the benevolence through the hundred years would make an instructive volume by itself. It would also require an expert accountant to do it justice. Let these sentences from a recent annual report (1916) picked out of the hundred annual reports almost at random serve as a sample:

An examination of the Treasurer's Report for the past few years will show that the net profits of the Society have been about five per cent. on the amount of business done. It should be remembered that, with the exception of a small reserve to meet any business contingencies which may arise, every penny of the profits of the Society is expended in missionary work, and in the making of grants to poor and struggling churches,

Sunday schools, ministers, and missionaries. For the present year the amount transferred to the Missionary Department is $43,931.59.

"Conditional Donations" or annuity gifts form another important way and means,

by which you can give while you live and receive our gilt-edge bond for the faithful payment of a high rate of interest during the lifetime of yourself and any other beneficiary whom you may designate. After your decease the principal can be used for the distribution of the Bible or other missionary work.

Apparently this attractive proposition was not made or was not appreciated in the early days. It is largely a twentieth-century way. In 1880 there were only eight such conditional donations in force, aggregating $14,008.55. In 1921 there were exactly 200 in force, aggregating $1,115,505.01. Actuarial estimate shows that the final net to the Society is about sixty per cent. of the original donation.

### 100. Endowments

It has been a long accepted principle that educational institutions need to be endowed. The spiritual welfare and vital interest of the living generations raise a question how far it is best to have other current work of the churches endowed. Much of the work of the Publication Society is educational so that its need of endowment is beyond question. Doctor Griffith cultivated the giving of permanent funds as we have seen in the section on Ways and Means. Before his day there were but two established, amounting to $12,500. Nine were added in his first twenty years. The story of such funds is told as far as space allows in the table of the Supplement giving a list of them. One hundred and twenty such funds, aggregating $767,127.56 (1922), is a noble list. In the second century of the Society this three quarters of a million dollars in endowment with which it begins should grow to many millions.

# X

## FIELD CONTACTS

For the creation and maintenance of a constituency, the securing of spiritual and financial strength and for the development of workers, the great philanthropic undertakings of the early nineteenth century depended largely on memberships, auxiliaries, agents, and annual meetings.

### 101. Degrees of Membership

The basic membership of the General Tract Society was only one dollar. "The payment of ten dollars at one time shall constitute a person a member for life." Soon (1828) Life Directors also were provided for a contribution of $25. The next year fifty-nine of these Life Members and Directors were added to 193 previously obtained. After a few years these initiation fees were doubled. Among other things it was urged that "the female members of all our churches constitute their pastors life members or directors." Adoniram Judson was made a member "by females in Richmond." These members received tracts for distribution at a reduced price, twelve pages for one cent instead of ten pages. The number of new members of these varying degrees was reported annually and their names were printed. Honorary life members were later substituted for life directors. Many are living at the end of the century on whom those memberships were conferred and whose status is provided for in the current By-laws. Back in the forties a provision was in force designed to promote the circulation of the Society's publications and at the same time to invite new contributions to the work, stipulating that "all Life Directors and life members are entitled to receive back in the books of the Society one-half their subscriptions."

THE ROGER WILLIAMS BUILDING

### 102. Auxiliaries

Auxiliaries were the corner-stones of our early missionary organizations. The first annual report (1825) says: "Funds are indispensable. To procure these the auxiliary societies form the chief source." It was assumed that the churches as a whole could not be expected to enter into such questionable undertakings. Groups of the well-disposed were formed into auxiliaries, thirty-eight the first year. In the case of a Tract Society there were especial relations of give and take.

The friends of the Baptist General Tract Society are affectionately urged to form more societies. It is very desirable, and necessary to the enlarged success and utility of the work, that the Tract Society be formed and kept up in every church in the United States. Those who are disposed to unite in this undertaking will please observe the following facts: Those Societies which give one-fourth of their receipts to aid the operations of the General Society are considered Auxiliaries, but the contingent expenses are so many, that to give energy and enlargement to the work, they should contribute for the present at least one-half. Subscribers of 50 cents will then receive 300 pages, which number it is hoped the Society will be able to add to its series annually. Tracts of 12 pages and over are covered gratis. (1828.)

It is mainly to its auxiliaries that the Society must look. (1829.)

By 1830 there were 322 of these auxiliary tract societies reported.

But a great denominational advance is marked in the report of 1845, the last year of Peck's administration.

The Board of Publication Society have been cautious about forming small societies under the name of auxiliaries, as was customary in our benevolent associations in former years. Very few such societies have been efficient, and a large proportion that have been enrolled on annual reports have not lived till the second anniversary. Our churches, Associations, and State Conventions (or as called in the South and West, General Associations) are permanent societies for every good work. These bodies are admirably adapted to carry out our plans of operations in their respective fields. Several State Conventions have an organized appendage for Sabbath school and publication efforts.

Then follows an interesting account of such active relationships in eight States in various parts of the country. This was the foregleam of organic relations with State Conventions existing in 1924.

The relative sources of support in the early days can be seen from the following in 1830:

| | |
|---|---|
| Of the sum received from January 7 to January 6, 1830, the amount from Auxiliary Societies, including their donations, and for tracts sold, is | $3,879.60 |
| From Life Members, Life Directors, and annual Subscribers | 660.60 |
| From Donors, no part to be returned in tracts | 861.99 |
| From Societies and individuals for the publication of "Tracts in Burmah" | 134.20 |
| | $5,536.39 |

### 103. Annual Meetings

One of the considerable factors in maintaining contact with the denomination has been the annual meetings. They have not only brought the Society and its officers to an annual review of the work (invaluable in itself) but have stimulated the intelligence and interest of the denomination to an extent which cannot be measured. In some of the years, both earlier and later, not only have reports been printed but also addresses. Any one who goes through these thousands of pages discovers that the master minds of the denomination have spoken at the ninety-nine annual meetings and have injected great stimulus. Add the other propagative literature which the Society has published, and you see that the contacts through the press and *viva voce* have furnished immeasurable circulation of life-blood.

### 104. Depositories and Branches

In the early days the word Branch was used for the regional organization auxiliary to the General Tract Society and itself

composed of local auxiliaries. But in all recent times it is the name for branch book-stores.

This is a long, complicated, and ever-perplexing matter. The first year ten Depositories were established: Hudson, N. Y., Philadelphia, Pa., Norfolk, Va., Richmond, Va., Charleston, S. C., Savannah, Ga., Augusta, Ga., Marietta, O. In 1828 there were twenty-five Depositories. Let Doctor Brown's summary of the situation in 1836 suggest the complications inevitable:

> Of the fifty-three Depositories, twenty-eight were owned by the Parent Society, besides the General Depository in Philadelphia; eight by Branch Societies; seven by Auxiliaries; four by associations; two by Theological Institutions; and four by individuals. For want of prompt payments in many places the Board were crippled and the Society embarrassed in its operations.

For years they dealt only or mainly in tracts, but later they became general book-stores. It is a long, long chapter of frequent ups and downs, contractions and expansions. For example in 1869 and '70 "Sunday-school Book-stores" were opened in New York, St. Louis, Chicago, and Boston, with glowing local accounts. "The Board regard the opening of these Branches as marking an important era in the history of the Society's progress." It is true that the one in New York, established with a special fund of $10,815 raised by friends in New York and Philadelphia, though very promising at the end of the first seven and a half months, had beforehand

> called forth many grave doubts as to success on account of being located in an entire new locality, No. 76 East Ninth Street, in the upper part of the city unknown to business until within a very short period.

If it was not one thing, it was always another with our branches in New York City. Let one more quotation suggest pages of history. Leaping from the first quarter of the century to the last quarter, in 1910 the number of branches was reduced from six to three, with pages of careful explanation. Branch Houses have been

established at the urgent solicitation of Baptists in the various sections. From the beginning they have been maintained at large expense. In later years the margin of profit has been reduced by severe competition. In several instances the home office has been compelled to pay from one to three thousand dollars in addition to earnings. A readjustment has for several years seemed imperative.

In a word, the Society has ever endeavored to respond to the real need of the denomination expressed by a few clamorously, and the denomination as a whole in the region to be benefited has seldom risen to utilize the undertaking sufficiently to make its continuance feasible.

In 1924 we have again six Branch Houses, any one of them doing incomparably more business than did all ten in 1824. They are now in Chicago, Kansas City, Boston, Seattle, Los Angeles and Toronto, besides the Philadelphia store.

But all through the century they have been centers of radiating light. If there were space even to enumerate the men who have served in them it would be a list of some of the most useful servants of the kingdom of God. Any pastor or Sunday-school worker, for example, who has served in the region of Springer of Boston or Major of Chicago would testify to the truth of that. To many of us a saloon has never had the slightest enticement but a book-store is almost the gates of paradise. Thank the Publication Society for keeping the gates ajar here and there from Boston to Los Angeles.

### 105. Agents and Districts

At the outset it was clearly perceived that the light-shedding mechanism must have personality as the generating factor. There was to be a general "Agent" and also a number of district "Agents." The first annual report listed thirty-eight Agents connected with its thirty-eight auxiliaries and "25 gentlemen engaged as agents who are not connected with Auxiliary Societies." These fifty-three agents were in addition to the ten depositaries, and ten of the Agents were lay-

men. Apparently all the seventy-three obtained their living by other means. Of the Depositaries, one was a chemist and apothecary, one a merchant, and one a bookseller. We are not told whether the "ministering brethren" received any commission or not. If so it was scanty in accordance with the rest of their income in those days. The revised constitution of 1828 provided that "Agents of Depositories shall have a reasonable compensation for their services, to be decided by the Board." It was not, however, till 1830 that such representatives were regularly employed by the Society.

For the purpose of forming new Auxiliaries, establishing Depositories, collecting funds, and of promoting in every laudable way the interest of the Society, the Board commenced the employment of traveling agents in 1830, previous to the death of the late General Agent.

By 1833 there were six of these men. But for years most of them gave only a fraction of the year to this work. One naturally imagines that it was time between pastorates. In 1836 it is stated that six men named were employed as Traveling Agents "for a time in different districts—equal to the steady service of one man for over two years." Twenty years later it was eight men aggregating four years and nine months of service. Again and again, however, in those years the work of the agents is carefully pointed out as being indispensable. For example, when it had been sought to get along without them, we find this record:

The experiment, which we have tried for three years past, of collecting funds for the purpose of the Society, without the employment of traveling agents, has proved utterly futile and delusive. In the present state of the churches, we must have agents to present to them the claims of the Society, or nothing comparatively will be done.

During the administration of Peck, he put it with characteristic vigor:

The Board, as heretofore, will continue to use due caution and economy in the employment of collecting agents. Yet such are the habits of our churches, so large a proportion are destitute of pastors, so many and

pressing are the duties of pastors, and so frequent are the calls for Christian liberality, that agents are an indispensable part of our moral machinery. As a religious work, it calls for much self-denial, constant absence from home, exposure sometimes to unkind surmises, and admits of a less compensation than that of the regular pastor. But it is a work to which the Apostles and the fellow laborers submitted, as is plainly evident from the Eighth Chapter of the Second Epistle of Paul to the Church of Corinth.

Years later Doctor Shadrach gave two whole pages (fine print) to a glowing exposition of this necessity. As early as 1853 the expression "District Secretaries" was used, but they were commonly called "Agents" long after the fields of the more permanent ones were well defined.

When the Society came to have many men employed all the time throughout the country in various lines of ministry, all properly interested in the resources of the Society and in nearly every State one man with State-wide duties, it was found possible to reduce greatly the number of exclusively collecting agents. In 1880 there were but three retained, and the Board required that

All colporters and Sunday-school missionaries shall, so far as they can, do the collecting work in their respective fields—and especially when that can be done without interfering with their regular work.

It was not found possible, however, to dispense entirely with the service of specialists on the promotional side of the work. By 1907 a further evolution took place making these men general superintendents. The record runs:

The Society has only five districts for the entire country. In these are able men who represent its work in the churches and make appeals for the same. They are Rev. S. G. Neil, D. D., Middle Eastern District; C. H. Spalding, D. D., New England; T. L. Ketman, D. D., Middle Western; Rev. Joe P. Jacobs, Western; and S. N. Vass, D. D., Southern. In order to unify the work on the field we have felt the necessity of enlarging the sphere of the district secretaries. In addition to the ordinary duties they have performed, they are now superintendents of their fields. They will have a general oversight of the work done by the missionaries in their districts. Hereafter all funds which are collected upon their fields will be sent to them direct.

The final development of the century was the merging of the promotional work of the Society with that of the other general societies in the Board of Promotion.

### 106. Early Intersociety Relations

The prophets of God who created the denomination as an organic whole provided in the organism for attention to home missions, foreign missions, education, and publication. But, like all genuine prophets, they were far ahead of the average contemporary vision. They were ahead of their own steady, workaday attainment. By the time the General Tract Society was organized the denomination had fallen back to the level of the time. It took the major part of our one hundred years to recover the vision splendid in actual realization. Early allusions in the records of the General Tract Society show what we know from the story of our Creative Pioneers, that the same men were commonly the chief supporters of all progressive undertakings.

In 1838 appears the first distinct, practical step toward the coordination which was brought to pass in the organization of the Northern Baptist Convention in 1908, and brought to fuller fruition in the creation of its General Board of Promotion in 1919. The step was the amendment of the constitution for the purpose of creating the united denominational "May Meetings." In more than one sense it was a long step which cost effort, as the first paragraph in the annual report shows:

> The period since the presentation of our last report is considerably longer than usual, the time of holding the annual meeting of the Society having been altered so as to bring it in a more favorable season of the year and to connect it also with the anniversaries of other institutions engaged in promoting the same grand object.

The effort can be better appreciated if one reads the next paragraph which says:

Our labors have been seriously affected by the general commercial distress of the country. Its paralyzing effects have been felt in every department of our operations.

Under such circumstances a year lengthened by twenty-five per cent. was a serious matter.

In 1845 votes of cooperation with the Society were passed in thirteen States, and in thirty Associations in different States.

### 107. A Bright Foregleam

A great stir in the direction of coordination took place in 1858 and '59. It was occasioned by the Bible Society situation, but as we see took a much wider scope. Our Board at the anniversary in 1858 made the following recommendation:

Much has been said of late years on the consolidation of Societies. Your Board, having no personal object to attain, and no desire but to serve the churches in the best possible manner, in the great work of extending Christ's kingdom, would respectfully recommend the Society to appoint a committee, who, in connection with committees from other Societies, should any be appointed, shall earnestly and thoroughly canvass the desirableness, practicability, extent, and mode of consolidation. This Committee to report at the next annual meeting.

A committee of twenty was appointed, five from each Society. The record the next year is as follows:

The committee on the simplification or union of the different benevolent Societies appointed by this Society made the following report, through their acting chairman, John P. Crozer, Esq.: At the Anniversaries of the four benevolent Societies of the Baptist denomination, held in the City of Philadelphia, in the year 1858, committees of five persons from each Society were appointed to take into consideration the question of making any improvement in said Societies, either by simplification or consolidation. The committees met in their convention in Philadelphia immediately after their appointment, and organized by electing Isaac Newton, of the City of New York, Chairman, and E. L. L. Taylor, D. D., of the City of Brooklyn, Secretary. The committee then adjourned to meet at the call of the Chairman. The Chairman's health failed, and he died in November last. The Secretary called a meeting of the committee at the Bible Rooms in New York, on the ninth of the present month. The committee elected Isaac Davis, of Massachusetts, Chairman, in place of Isaac Newton, deceased, and after holding four sessions it was thought impracticable to

THE JUDSON PRESS BUILDING

mature any plan or plans in so short a time before the Anniversaries, which would stand the test of experiment, and be an actual improvement of the Societies as now constituted. The committee therefore adjourned without day, agreeing to report the facts to the respective Societies which elected them to office. By order of the Committee for Chairman,

JOHN P. CROZER.

On motion, *Resolved,* That the report be accepted and the Committee be discharged.

It is interesting to see, however, that there was a strong sentiment in the denomination calling for closer cooperation, half a century before it was finally brought about in the Northern Baptist Convention. The day after this committee of twenty reached in New York its conclusion of inaction, a Convention was held in New York City which had a comprehensive purpose as well as a constructive tone suggesting in several particulars a course of conviction like that in the early years of the twentieth century! The record in the annual of the Publication Society is as follows:

Rev. Dr. Taylor of New York, Chairman of the Committee appointed by the Convention of the tenth of May, presented the following report to the Society: "At a convention of Baptist brethren, called for the purpose of inquiring into the expediency of consolidating or reconstructing the benevolent Societies connected with the Baptist denomination, convened (pursuant to the call of the Committee appointed for that purpose by the New York Baptist State Convention), in the house of worship of the Oliver Street Baptist Church, in the City of New York, on Tuesday and Wednesday, May 10 and 11, 1859, the following resolutions were adopted:

"1. *Resolved,* That the members of this Convention cordially assure the Societies that it claims no power to legislate for them, but as brethren commissioned to meet together as delegates from the churches, they do earnestly hope that such measures may be suggested as shall lead our people to enter with united and enduring zeal upon the great work of giving the knowledge of Jesus Christ to all nations.

"2. *Resolved,* That the general organizations of supervision, advice, and cooperation in the work of evangelization are at present necessary to do what cannot be done by individual effort, or by churches or associations of churches.

"3. *Resolved,* That the number of our general organizations should be no larger than is necessary to the most efficient presentation of the work of evangelization; and it has become a serious duty to inquire whether the

number of Societies should not be so far reduced that not more than one general organization shall be engaged in the doing what is substantially the same work in the same field.

"4. *Resolved,* That in the opinion of this Convention the union of the American and Foreign Bible Society with The American Baptist Publication Society, under the direction of one Board of Managers, to be located in Philadelphia, would be productive of efficiency and economy in the issue and distribution of the Scriptures and other evangelical publications; and that we recommend to these Societies to consider the question of such union, and if, upon mature consideration, it be found practicable, that we do most earnestly advise the same.

"5. *Resolved,* That the work of foreign evangelization should be, as far as is practicable, committed to the care of one organization.

"6. *Resolved,* That in the opinion of this Convention, the constitution of each evangelizing organization should be modified so as to bring the work and the contributors into the closest practicable connection, and so as to stimulate and develop the largest amount of local effort, and of church missionary life.

"7. *Resolved,* That in the opinion of this Convention, an elective membership or annual delegation should be substituted for Life Membership in all our general organizations, so far as it can be done consistently with existing obligations to Life Members.

"8. *Resolved,* That in the opinion of this Convention special care should be taken to encourage the churches to adopt systematic and thorough measures of collection, so as gradually and at length wholly to supersede the employment of collecting agents.

"9. *Resolved,* That a Committee be appointed to communicate these resolutions to the American and Foreign Bible Society, The American Baptist Home Mission Society, The American Baptist Publication Society, the American Baptist Missionary Union, and the American Baptist Free Mission Society, at their annual meeting to be held during the present and subsequent week."

On motion of Rev. Dr. Murdock, of Massachusetts, it was resolved that the report presented be respectfully received and referred to the Board of Managers.

Thereafter the movement centered for a quarter of a century about the Bible Societies and is outlined in the chapter on "The Book of Books."

### 108. Northern Baptist Convention

The annual report of the Publication Society in 1884 calls attention to the fact that "in several local fields of our country

there has been, for years, a cooperative union between our Board and some local Boards in the appointment and support of missionaries." Some of these enumerated were State Boards, some city organizations, and some local churches. In later years cooperation with State and city organizations became a general and well-defined policy.

As the twentieth century was about to dawn a wide-spread desire for closer coordination of all our denominational undertakings became evident and insistent. Two phases of this are outstanding features of our history for the last quarter of a century, the general coordination and the special relations with the Home Mission Society. The first great document spread on our records in the general endeavor, is in 1901, the report of the Joint Commission on Coordination of which Mr. Stephen Greene, the projector of the whole movement, was Chairman, and L. A. Crandall, D. D., secretary, the representatives of our Society being Henry G. Weston, D. D., Mr. Howard Gendell, and W. W. Keen, M. D. The annual steps then were "Committee of Fifteen," "Committee of Reference," its appointment, incessant need, growing conviction, and in 1907 the Northern Baptist Convention. The story deserves a volume and would require that for clear exposition. It must suffice in the present paragraph to say that in this aspect of denominational development the Publication Society has played its full part. The process of readjustment has been prolonged, complicated, and at times strenuous, but now the denominational machinery, to a marked extent, is geared together, and the Publication Society is in some respects a balance-wheel of the whole mechanism.

### 109. With Our Younger Brother

The American Baptist Home Mission Society was not born till the Publication Society was eight years old. They might have been twins. At the end of our century, however, they were much closer together than that. They are two halves of

one sacrificial body for the redemption of America and through it of the whole world. The growing together was not without a good many growing pains. Official relations were always courteous and genuinely fraternal. But irritations arose on the widely extended field where both Societies operated, and the denomination at large came to feel that these two of its agencies ought to have their respective functions more clearly defined and ought to replace every appearance, even, of competition with thoroughgoing, obvious cooperation. That was achieved in the second decade of the twentieth century.

The first annual report of the Home Mission Society paid tribute to the worth of its elder brother:

> The following statements are principally drawn from the United States Baptist Register, recently published by Ira M. Allen, agent of the Baptist General Tract Society, a work of much labor, and which, from its large amount of information, and general correctness, has laid the public under great obligation to its author.

That same first year of the Home Mission Society's work (1833) the Publication Society's annual report called the younger brother "our Society" and urged cordial cooperation, saying:

> Another most important field in which our labors have been employed is the western regions of our own country. There are a number of traveling preachers in the country—some as regular missionaries, sustained by our Home Mission Society. They ought to have tracts to give out to every family they visit, and to individuals in their public meetings. It is also of material importance that there should be tracts for circulation at their protracted meetings and associations, where multitudes of all classes assemble together.

At the annual meeting of the Publication Society in 1846,

> Rev. B. M. Hill, Corresponding Secretary of the American Baptist Home Mission Society, said, that though he was worn down with labor, he could not refrain from saying a few words in favor of this Society. His connection with home missions had caused him to feel its value and importance. The missionaries were continually invoking his good offices, in the way of procuring grants. He was certain that he had letters on file, which, if read, would affect brethren even to tears. He con-

CORNER OF THE COMPOSING-ROOM
The Judson Press Building

cluded by saying, that he regarded the Society as "the right arm of home missions."

The question of relationship to the Home Mission Society became sufficiently alive to receive clear definition in the report of the Board in 1874:

It may not be amiss here to reiterate the fact, that The Bible and Publication Society is strictly and eminently a missionary Society. Nor is its mission work the same as that of the other great missionary organizations. The Home Mission Society directs its efforts mainly toward the support of local pastors laboring with feeble churches. It does not employ colporters, or strictly Sunday-school missionaries. It is preeminently a Church Missionary Society, doing a vast, and a blessed work. This Society, on the contrary, is emphatically a Family and Sunday-school Missionary Society. Its work consists in three things:

1. In preaching the gospel from house to house by a band of devoted Missionary Colporters; who unite with personal efforts to convert the inmates, the circulation of the Holy Scriptures, and the dissemination of a gospel literature.

2. In sustaining Sunday-school Missionaries to form new schools, to strengthen and improve old ones, and to organize the forces of the different States for efficient Sunday-school work.

3. In making grants of small libraries to poor ministers and Sunday schools, and of tracts to pastors, and to missionaries of other Societies and Conventions.

That is as clear as crystal and is the understanding of the Publication Society as to its main function for at least the next third of the hundred years.

The need of closer coordination was growingly evident, however, and came to clear definition as recorded in the Jubilee year:

Some misunderstanding also having arisen regarding the work of our Society in relation to that of The American Baptist Home Mission Society, we deemed it wise to call a conference of representative committees of the two Societies. This conference was held in our building, Thursday, February 2, 1899, and after prayerful and fraternal discussion, a basis of agreement presented by the representatives of The American Baptist Home Mission Society was unanimously approved by both committees, and subsequently by the Board of the Publication Society, February 16, and by the Board of The American Baptist Home Mission Society, February 20, 1899. The following is the agreement in full: Whereas, A joint

committee from The American Baptist Home Mission Society, consisting of Stephen Greene, Alvah S. Hobart, W. C. P. Rhoades, C. B. Canfield, E. J. Brockett, T. J. Morgan, W. H. P. Faunce, and H. L. Morehouse, and The American Baptist Publication Society, consisting of Samuel A. Crozer, A. J. Rowland, R. G. Seymour, J. Howard Gendell, Wayland Hoyt, George E. Rees, and B. F. Dennisson, met this day, February 2, 1899, in Philadelphia, for the purpose of so defining the work of each that in the future there shall be as little overlapping of work as possible, either in fact or in the estimation of the public, and in order that each may cooperate cordially with the other in carrying on the work for Christ: It is mutually agreed that the duties of these Societies shall be as follows: (1) That The American Baptist Home Mission Society shall continue its distinctive work of preaching the gospel, organizing churches and Sunday schools in connection therewith, settling pastors, building meeting-houses, employing missionaries, and conducting educational work among the freedmen, Indians, Mexicans, etc., as heretofore. (2) That The American Baptist Publication Society shall continue its distinctive work as the Publishing and Bible Society of our denomination, and also its distinctive work of organizing and establishing Sunday schools and employing colporters. (3) That The American Baptist Publication Society in continuing its chapel-car service, shall so far work in cooperation with the Home Mission Society as to consult with the general secretary or district missionaries of that Society in regard to fields to be visited and to refer, as far as practicable, to these missionaries the baptism of converts, the organization of churches, the settling of pastors, and the building of meeting-houses. (4) That in appeals for contributions, each Society shall emphasize its own specific and distinctive work.

The following year (1900) the happy report is:

The agreement entered into between the Society and the Home Mission Society at the close of the last fiscal year has been most sacredly kept, and on the field the missionaries of the Society have been working in a successful cooperation with the missionaries of the Home Mission Society, to the mutual advantage of both Societies and the further advancement of Christ's kingdom. Many evangelistic meetings have been held, many communities have been reached, many meeting-houses have been built, and many pastors settled, which could not have been done without this mutual cooperation.

The actual working of this understanding slowly ripened a conviction that a relationship more intimate was needed. The culmination of the process is so significant in our Century of Growing Light that it must have detailed record.

The most concise account of this special matter is given here by abbreviating the official statement furnished the denominational papers early in December, 1918. The thirteen vital historic actions are from an outline by Judge Edward S. Clinch of the Law Committee of the Northern Baptist Convention.

1. At the meeting of the Northern Baptist Convention in 1910 the committee on the reports of cooperating organizations recommended that a commission of nine members be appointed by the president of the Convention to take under advisement: The question of uniting the missionary work of The American Baptist Publication Society and that of The American Baptist Home Mission Society.

2. The committee did not report to the Convention of 1912, and was continued and requested to report in 1913.

3. At the meeting of the Convention in 1911, on the recommendation of the Board of Managers of the Foreign Mission Society, a resolution was adopted which provided for the appointment of a commission of seven to take into consideration all questions relating to the administration, methods, and expense in the work of that Society.

4. The last named committee presented a report to the Convention of 1912 (Annual 1912, p. 146), which concluded with a recommendation that a committee be appointed to consider carefully the entire question of the organization of the Foreign Mission Society, its management and its cooperation with affiliated Societies. The committee was appointed but is designated as a committee on Efficiency of Administration of Cooperating Organizations.

5. The committee mentioned in 1 and 2 did not report in 1913 and was not continued.

6. The committee mentioned in 4 reported to the Convention at its meeting in 1913 and recommended that another committee of seven be appointed, and the recommendation was adopted. (P. 125.) There were nine members.

7. The committee reported at the Convention of 1914 (Annual 1914, pp. 76-78), and the committee was continued. (P. 125.) The number was reduced to seven.

8. Six of the committee reported at the Convention of 1915. (Annual 1915, pp. 78-85.) The committee was continued, and its report was laid over until the Convention of 1916.

9. A supplemental report was submitted to the Convention of 1916 (Annual 1916, p. 76) and also a minority report. (P. 80.) The reports were not considered, and the committee was not continued. A committee of eleven was appointed to formulate the proper steps to put into actual operation the union under one administration of the missionary work of

The American Baptist Home Mission and The American Baptist Publication Societies.

10. The committee of eleven reported at the Convention of 1917. (Annual 1917, pp. 101-107.) Its report was laid on the table. (P. 113.) The law committee was instructed to report on the question of the proposed consolidation of other evangelical corporate bodies and to report to the Convention at its meeting in 1918 on the subject of consolidation.

11. The Law Committee at the Convention of 1918 presented its report (Annual 1918, pp. 192-195) that in its opinion the consolidation of The American Baptist Home Mission Society and The American Baptist Publication Society cannot be effected and advised that the proposed consolidation be dismissed from further consideration. The report was adopted.

12. At the Convention of 1917 a Convention standing committee of five was created, to be known as the Committee of Reference (Annual 1917, p. 116), in connection with whose advice the Home Mission and Publication Societies are to carry on their missionary activities. The committee is to be a place of appeal for the two Societies in harmonizing their policies.

13. The Committee of Reference presented its report to the Convention of 1918. (Annual 1918, p. 135.) No action on the report was taken. The word "accordance" was substituted for the word "connection" in the resolution creating the committee.

The conclusions of the Boards of the Publication Society and the Home Mission Society are in a statement made "for the Board of Managers" by F. H. Robinson, Acting General Secretary of The American Baptist Publication Society, and C. L. White, Executive Secretary of The American Baptist Home Mission Society.

The committee of conference of The American Baptist Publication Society and The American Baptist Home Mission Society met in Philadelphia, Pennsylvania, September 20, October 23 and 24, 1918. The committees were composed as follows: For the Publication Society, Drs. W. Q. Rosselle, W. H. Main, G. D. Adams, Messrs. S. G. Young, F. H. Robinson, J. L. Peacock, and G. L. Estabrook; for the Home Mission Society, D. G. Garabrant, Drs. J. R. Brown, F. M. Goodchild, A. T. Fowler, F. T. Galpin, R. D. Lord, and Secretaries C. L. White, L. C. Barnes, and G. N. Brink. Doctor Goodchild was chosen chairman and Mr. Peacock secretary. On October 24 at the Union League Club the Board of Managers and the secretaries of the Publication Society entertained the Board of Managers and the secretaries of Home Mission Society. It was the first time in the history of the two great organizations that their boards and officers had ever met together. It was a great occasion, and the fellowship and happi-

SHIPPING DEPARTMENT
The Judson Press Building

ness of the evening left nothing to be desired. The flags of the Allies adorned the center of the great table, which was completely encircled by the hosts and their guests. After the dinner the conference committee had its final session, and the boards of both Societies unanimously and concurrently adopted the report of the conference committee and the recommendations of the Publication Society concerning religious education. Doctor Rosselle was made chairman of the joint board meeting and Mr. Peacock the recording secretary. After dinner addresses were made by Doctor Rosselle; Doctor Brink, who was introduced as the general secretary of the Society; W. G. Brimson, president of the board of the Publication Society; D. G. Garabrant, chairman of the Home Mission Society board; Executive Secretary C. L. White; Dr. F. M. Goodchild, chairman of the conference committee: Dr. G. D. Adams, Dr. W. H. Main, Hon. E. L. Tustin, Dr. A. S. Hobart, Dr. J. M. Moore, Dr. J. E. Sagebeer, Richard Edie, and F. H. Robinson. The closing prayer was by Secretary L. C. Barnes. The following is the report of the conference committee, unanimously adopted by the boards of both Societies:

*Preamble to Suggestions:* Believing that the time has come for the coordination and articulation of all the educational, missionary, and social service activities of The American Baptist Publication Society and The American Baptist Home Mission Society, and that the Managers of the Societies should labor in the closest cooperation and so effect unity in the prosecution of their manifold work, we recommend that the boards of managers and the executive secretaries have at least two joint sessions annually for the better carrying out of the suggestions which have been unanimously adopted by the special committees of the two boards:

1. That the chief task of the Publication Society is religious education in the home, the Bible school, the church, and all related societies; it being understood that the plans for such education be made and carried out in cooperation with all national and State societies and agencies involved.

2. That, in conjunction with the Home Mission Society, the Publication Society make the State Conventions and Standard City Mission Societies their legal agents on the basis of the chapter on "Conditions of Agency in the Standards of the Home Mission Society."

3. That the Home Mission Society and the Publication Society unite in the support of the State Secretaries of certain as yet financially weak Conventions on the basis of their respective appropriations in these Conventions.

4. That the Home Mission Society and the Publication Society have joint superintendents whenever such superintendency is necessary for field oversight.

5. That the Publication Society make the Home Mission Society its agent in the oversight and direction of the missionary activities of all its colporters; that the payment of the salaries of such colporters from the income of trust funds shall be made by the Publication Society to the

Home Mission Society as required, each requisition to contain a full statement covering the name, service, and the amount due each colporter covered by the requisition; that the colporter shall continue to perform the following tasks for the Publication Society: the selling of the Society's books and literature, the promoting the circulation of its periodicals, and the distribution of Bibles and other literature; that in view of the double function of these workers they shall be known as colporter-missionaries; that nothing in the points agreed upon shall be interpreted as in any way restricting the full and free development of the business department of the Publication Society. That it is specified by the Publication Society in committing direct supervision and oversight of its missionary and colportage work to the Home Mission Society, it does so with the strict understanding that the Publication Society is the denominational agency for the work of religious education, such as Sunday-school and young people's work, social service education and Baptist Brotherhood as defined in Suggestion 1.

6. That the Publication Society transfer its specific social service work, such as rural and urban social work which naturally grows out of the missionary task, with the consent of the Northern Baptist Convention, to the Home Mission Society, the particular delimitations to be determined from time to time by a conference committee; social service education to continue a proper function of the Publication Society.

The board of the Home Mission Society concurred in the following recommendations, contained in a "Report on Religious Education and the Publication Society," addressed to the special committee of laymen authorized at the Atlantic City Convention, the Executive Committee of the Northern Baptist Convention, and all who are interested in improving the religious training we now give the children, boys and girls, young people and adults, under the care of Baptist churches:

1. The Society recommends the creation of a coordinating agency for the development and maintenance of one general program of religious education within the denomination.

2. It recommends that the personnel of such agency be carefully selected from among the men and women who are acquainted with the principles of religious education, who have specialized in some department of religious education, and who have first-hand and extended acquaintance with various types of Baptist churches.

3. It recommends in the interests of the largest efficiency that the closest possible relationship be preserved between educational direction, publication, and field service.

4. It recommends that stress be laid in all the churches on the fundamental importance of religious education, especially in view of the situation to follow the World War when Baptists must be prepared to give effectively their contributions to the new democracy.

5. The Society suggests that the proposed agency for the coordination

and promotion of religious education be known as the "Committee of Direction for Religious Education."

The matter of the chapel car and gospel cruiser was carefully considered. It was the unanimous opinion of the conference that further study of this subject should be made after the war has ended and transportation has again become normal.

The settlement of two items was postponed, chapel cars and cruisers. As we saw in the chapter on Conveyances the cruisers have since been transmuted into other forms of Bible work. A chapel-car adjustment was arranged to become effective May 1, 1920, as follows:

I. *Financial:* 1. The salaries and personal traveling expenses of the missionaries on chapel cars to be paid by the Home Mission Society.

2. All expenses on account of repairs, up-keep, and transportation of chapel cars to be paid by the Publication Society.

3. Property rights in the chapel cars to remain unimpaired in the Publication Society.

4. The cars to carry the names of both Societies, to indicate that they are cooperating in this service.

II. *Personnel:* 1. Appointments. Insomuch as the missionary in charge is not only responsible to the Home Mission Society for the way in which he carries on his work as missionary, but also to the Publication Society for the care and oversight of the chapel car entrusted to him, his appointment to be a joint appointment and to be made only when both Societies are agreed to it.

2. Reports to be rendered by the missionary in charge to the two Societies jointly as may be required.

III. *Administration.* 1. By the Societies: The chapel car and missionary in charge to be subject always to transfer to another State or to be withdrawn from service at any time by joint action of the Home Mission and Publication Societies.

(1) In all questions as to the missionary aspects of the services to be rendered, the Home Mission Society to have primary jurisdiction, provided only that such service be kept within the limits prescribed by the railroads and the conditions upon which they will grant special transportation rates for the cars.

(2) In all questions involving the transportation of chapel cars the Publication Society to have primary jurisdiction and to conduct all dealings with the railroads, including those concerning such questions as the nature of the service to be rendered, the kind of places to be served, the length of stop at a given place, and any other question that may affect in any way the railroads' attitude with respect to the moving of chapel cars

for us. Should the Home Mission Society, or any State Convention, desire to take up with the railroads any matter relating to a chapel car, it will do so, through the Publication Society.

2. By the State Convention: (1) The chapel car and the worker in charge to be put at the service of the State Convention while within the Convention's territory and to be under the immediate direction of the executive officer of the Convention.

(2) Requests for the service of a chapel car to be made by executive officer of the Convention to the Joint Division Secretary in whose territory the Convention is, the latter to forward the request both to the Home Mission and Publication Societies with his recommendation.

The Committee of Fifteen in 1903 had reported on this matter with judicial care but without finding an adequate solution. The time was not ripe. In 1918 it was again postponed. The above arrangement is one more evidence of the fact that no difficulties are finally insuperable where the divine spirit of cooperation is steadily growing. The chief executives of the Societies, Gilbert N. Brink and Charles L. White, have wrought together in noontide light.

### 110. With Other Denominations

In the very first annual report of the Society (1825) they say:

The Directors wish to keep distinctly in view that this is a Baptist Tract Society, established with special reference to the condition of the Baptist denomination. They entertain a fraternal regard for other Tract Societies and a respectful sense of their services. They consider this Society not in any respect as a rival but as a zealous coadjutor occupying a station which no other Society can so properly and so successfully fill.

The next year the account as given by Dr. J. N. Brown shows that they carried out this purpose:

The American Tract Society, in 1826, made a proposition to this Society that it should become an Auxiliary to that body. The Board of Directors considered the proposition; but decided that they "had no power under the present Constitution to become Auxiliary." At the formation of the Philadelphia City Tract Society, however, about the same time, Rev. Messrs. Dagg, Brantly, and Ashton, were chosen among the Managers of the new Society, and cheerfully accepted the service, while holding the highest positions of responsibility in their own.

STITCHING DEPARTMENT
The Judson Press Building

The spirit at the outset was so characteristic of the whole century that another clear expression of it in 1828 should be noted:

We are not ashamed to say for ourselves and our brethren, that whilst we feel unaffected respect and good-will toward those institutions which are designed to embody and harmonize the powers of several denominations, we are bound by the feeling of honorable consistency to cherish a warmer approbation of those plans, which stand responsible for the protection of our peculiarities as a denomination. In this view we are certainly willing to concede to others what we claim for ourselves. We shall never think the less of any class of Christians, for watching with becoming circumspection the grounds upon which they stand as a separate section of the great whole. Let such a course be pursued with the meekness of wisdom, and with the charity which the gospel enjoins, and we shall see all denominations of Christians, not only loving one another with the affection of a common brotherhood, but a greater amount of good will be brought into the common treasury of the Lord.

In token of the sincerity of these professions, as it were, the Tract Magazine in one of the issues of that year gave one-fourth of its space to an abstract of the annual report of the American Tract Society.

Two years later at the annual meeting one of the Directors, Dr. R. W. Cushman, made an extended address on the subject. Again in 1836 this live question was carefully treated:

On motion of President Babcock, of Waterville College, Maine, *Resolved,* That while we continue to regard with paternal interest and cordial affection the American Tract Society, and while we sincerely rejoice in its noble endeavors to furnish, both for our own and heathen lands, such evangelical publications as present the coincident sentiments of the several denominations represented in it, we feel ourselves solemnly called on by our allegiance to Christ, to aid this Society in supplying a series of tracts, which shall not exclude any portion of God's revealed truth.

In sustaining the Resolution, brother Babcock remarked that his early connection with the American Tract Society, his frequent endeavors to advocate its claims and promote its interests, both on its own platform and elsewhere, the undiminished confidence which he considered, in the integrity, zeal, and enterprise of its Directors, and in the worthiness and disinterestedness of its objects, must be his apology for introducing it by name, in this resolution. He adverted also with pleasure, to the good which it had indirectly accomplished, by carrying a more full conviction

to each branch of the great Protestant Christian family, that the points of agreement among them are numerous and immensely important, compared with those in which they differ. That—to a very great extent—they have a common cause, and contend against common foes. As different cohorts in the army of Immanuel, they have indeed their different ensigns; but over them all floats the common banner of the Cross. They obey one leader and have felt reassured in the ultimate success of their cause, by seeing with what facility they can concentrate their forces on a common point, and press home the charge of truth, upon the consciences and hearts of men. The effect of this union, upon the unbelieving world around us cannot but be salutary. It has complied with the frequent, but he feared, hypocritical requirement of sceptical and captious men, who are incessantly demanding of Christians, "First be united among yourselves before you attempt convincing us." Here we show them, in scores and hundreds of the Society's publications that we are united; and if they had been honest in the requirement, they would now be constrained to consider our testimony.

There is abundant evidence that eighty-five years ago our leaders were more alive to this question than they have been some of the time since then. Our own "Sabbath-school Treasury," reviewing in 1838 a book on Christian Union by Harris, said:

> We are very glad to see books on the subject of Christian Union multiplying. With regard to the importance and desirableness of union among those who love our Lord Jesus Christ there can be no question.

One of those multiplying books was by Baron Stow, a founder of our Society.

In 1840 the Board proposed among other things,

> That an amicable agreement be entered into with the American Tract Society, and the American Sunday School Union, to obtain their publications on the best possible terms, and that they be circulated by our agents, and sold at our Depositories, in connection with our own denominational publications, and at such prices as will enable us to cover contingent expenses on all sales.

This has been the constant practise of the Society. A provision in the founding of the J. P. Crozer Memorial Fund by his family (1866) is perhaps unique in the history of denominational societies:

It is especially stipulated that the yearly income derived from one-eighth part of said MEMORIAL FUND shall be expended in the four different ways above designated, among needy applicants from evangelical churches irrespective of denomination. And this, in the opinion of the donor of this eighth part of the MEMORIAL FUND will accord with the views of the beloved parent, whose language on his dying bed was, "How shall denominational differences appear on the threshhold of eternity!"

In the same decade a humble colporter on the frontier, A. D. McMichael, in Oregon, described in Baker's "Baptist History of the North Pacific Coast," was doing good to all. "No Sunday school was left without help and libraries, if needed, these not always confined to Baptist Sunday schools."

An occurrence like that recorded in 1874 is not unique but it is a valuable waymark on the heavenly road:

At this point Rev. A. D. Gillette, D. D., stated that last year, at Albany, he was chairman of a committee appointed to convey to the General Conference of the Methodist Episcopal Church the congratulations of our Societies and our wishes for the success and prosperity of our brethren of the M. E. Church, and that he had done so and was received with expressions of warm Christian regard. He suggested as the Delegates from the General Conference were now present, and were compelled to leave this evening, that they be introduced to our Society at this time, which was agreed to; whereupon the President welcomed to the platform the Rev. C. D. Foss, D. D., of New York, and Rev. D. Stevenson, of Kentucky, in words of fraternal greeting. Doctor Foss and Mr. Stevenson made thrilling addresses, which were most cordially received.

That same year the jubilee catalog of the Society names many Pedobaptist houses whose publications are furnished by us.

In the last half of the one hundred years, we expect solid progress in interdenominational cooperation. We have elsewhere seen with what a noble part our workers are credited by others as taking in the great steps of general Sunday-school and religious educational progress. The Department of Social Education has very wide recognition as furnishing leadership among the foremost.

On this whole vital matter our story must content itself with a glimpse of the trend of today through two paragraphs in the report of 1916:

The Sunday School Council of the Evangelical Denominations is perhaps the most important of the interdenominational organizations with which we are in cooperation. During the past year the Council, through chosen representatives, held several conferences with the World's Sunday School Association, the International Sunday School Association, and several foreign mission boards or societies representing Sunday-school work on foreign fields. The result of these conferences was an agreement to reorganize the Board of the World's Sunday School Association so as to admit upon its membership representatives of the foreign mission boards or societies, and of the Sunday School Council. This arrangement will tend greatly to enlarge and unify Sunday-school work on foreign fields. The Publication Society should feel a special interest in this matter, since its Keystone Graded Series of Sunday-school Lessons has been chosen as the very best to be adapted for use by the China Sunday School Union, representing all evangelical denominations in the Chinese Empire. Translations of this series are now being used in China by all denominations. Apart from this special matter, the Sunday School Council has been of the greatest value in improving Sunday-school methods and in outlining lessons for study. There is perhaps no organization in the country which has connected with it more possibilities of good to the millions of children in the Sunday schools and young people's societies of the land. It is an occasion for gratitude and pride that The American Baptist Publication Society was the prime mover in the formation of this most important organization.

Thus it is that close, practical, efficient cooperation is bringing to pass the spiritual realities which never were and never could be attained by the antique idea of organic church union.

Spiritual unity being the only secure foundation for organic unity, when the former is reached the latter follows. The most successful example of organic union in recent church history is that of Baptists and Free Baptists. The two, after sharp original differences, had come to see eye to eye on most things. Accordingly about 1910 one after another the various phases of activity of the two denominations were merged. The most conspicuous merger was in foreign missions. In the sphere of the Publication Society were two features, young people's work and Sunday-school lesson helps. The former is considered in section 114. The latter is modestly stated by Dr. George F. Mosher as " the turning over of the Free Baptist Sunday-school quarterlies and Lesson Leaves to the Sunday-

school Department of The American Baptist Publication Society."

For nearly a century and a quarter publication activities by Free Baptists had been large and varied. In 1787 they began the publication of anti-Calvinistic arguments. A sermon by Jeremiah Walker on "The Fourfold State of Calvinism Examined and Shaken" was published in 1793 by the Edgecomb, Maine, Quarterly Meeting and was extensively circulated. The first periodical was "Buzell's Religious Magazine" in 1811. The first hymn-book was issued in 1823. The "Morning Star" began to shine May 11, 1826, and was not merged in "The Watchman" until 1911. It was a pioneer against slavery. In 1831 the General Conference established the Book Concern. This was incorporated as the "Freewill Baptist Printing Establishment" in 1846. It had acquired (1844) headquarters at Dover, N. H., which were enlarged and were occupied for forty-one years, when removal was made to its new commodious building at 457 Shawmut Avenue, Boston. In 1880 it was issuing 100 bound volumes and 570 smaller publications. For many years it turned over large profits to other benevolent organizations in the denomination, e. g., in 1856, $21,006.71. The present section can be only a hint of the publication work of Free Baptists during the century we are reviewing. The literary and other cultural contributions of Free Baptists in our denominational stream of life is a theme deserving a volume.

# DIVISION FOUR

# GROWING SPHERES OF LIGHT

## XI

## CLASSES OF PEOPLE

### 111. Members and Ministers

Light which is needed everywhere is indispensable in a democracy. A denomination which is democratic to the last degree possible, having no official rulers and no ceremonial priesthood, all, in theory, being "an elect race, a kingly priesthood," must have wide-spread diffusion of light. This is the fact which was gripping the founders and fathers of the Publication Society. In the second annual report they said:

> Alas, many of our churches are destitute of pastors, enjoying only occasional opportunities of hearing the word of life dispensed; and many extensive portions of our Southern, and especially of our Western States, are seldom visited by preachers of the gospel. We cannot send them preachers, nor are they able to support them if sent. But can we not send them these silent, though efficient messengers of truth, which cost but little, and consume nothing?

A comprehensive project is launched, as reported at the sixth annual meeting:

> At the monthly meeting of the Board in April, it was resolved to supply every Baptist church in the United States, that had not supplied itself, with tracts from No. 1 to No. 54, making 600 pages, gratis, on application of a minister or a deacon of each church, as specimens of our publications; with the hope that they would so approve of them as to make efforts to obtain others—not only of those numbers, but of the whole series. It was believed that there are at least 4,000 Baptist churches in the United States and British Provinces, that had not seen our tracts; and although the effort

appeared a great one for our means, yet in reliance on the favor of God and the aid of his people, the resolution was adopted. In July the Agent addressed a circular to all the Associations, requesting them to lay the subject before the churches, that they might order the tracts of the Agents of our Depositories. Many of them have passed resolutions approving the plan and objects of the Society, and recommending the churches to receive our donation and form Societies for the further circulation of them. Four hundred and fifty churches have applied for tracts. The number of pages issued gratis to these is 270,000.

That illustrious home-mission Pioneer of Light who was our Secretary at an early day, John Mason Peck, put it this way in the Board's report of 1844:

The circumstances of the great family of Baptists in North America are somewhat peculiar. In past years, with a ministry regarded by some Christian sects as feeble and insignificant, they have increased in church communicants in the ratio of doubling every twelve years. In half a century, from about 400 churches and 70,000 communicants, we have increased, in the regular connection, to about 9,000 churches and 750,000 members. Yet we have less than 6,000 ordained ministers and licentiates, including those superannuated, and those employed in other professional pursuits, or secular labors for a support. A considerable proportion of our ministers are evangelists—deficient in qualifications for the pastoral office. Yet many of this class are peculiarly successful in publishing the elementary truths of the gospel to their fellow men. They are admirably adapted for the work of pioneers in the destitute parts of our country, and the Holy Spirit owns their labors in the conversion of great numbers annually, who, if it were not for their instrumentality, would be wholly destitute. These men are well fitted to perform the first branches of the Great Commission. They can teach the elements of gospel truth, so as to be instrumental in making disciples, and they can baptize the converts; but they cannot well carry out the Commission in teaching them to observe all things which Christ has commanded. They cannot train up the disciples and mould the churches so as to render them efficient, and infuse into them the spirit of a Christian enterprise. "This state of things is not so much the result of neglect, as of the rapid increase of our churches and membership by the special providence of God. Hence the peculiar necessity in our denomination of the agency of a Publication Society."

The Society had voted (1843), "That the project of providing our destitute ministers and missionaries in the Western Valley with small libraries is an object of paramount importance."

The next year Peck was able to report that "thirty-four destitute ministers in the Western Valley received libraries." Later, the illustrious layman Pioneer of Light, John P. Crozer, established a "Ministers Library Fund" endowed with $5,000. His widow, Sally L. Crozer, on her seventieth birthday added another $5,000. The income of the still larger "Crozer Memorial Fund" of $54,000, established by his family, was specified to be used for four purposes, one-fourth of it in grants of libraries for needy colored ministers. All along the hundred years, pastors' studies, and through them the members generally, have been illuminated by otherwise unavailable light. Instead of the four Baptist schools of 1824 there are in 1924 three hundred, fifteen of these being theological seminaries. Thirteen of the latter are in the region of the Northern Baptist Convention, which has also three training-schools. But the enormous increase in the churches, the polyglot origin of the members, and the vastly advanced educational demands of today, leave the actual need far greater than at the beginning. Still a majority of our ministers are without college and seminary training, and a far larger majority without adequate salaries for buying books. The ninety-ninth annual report says:

An unusually large number of gifts has been made this year, and the Society has made glad hundreds of ministers and students, by providing literature for their studies and Bibles for their use. There is great need of enlarged funds for grant purposes. We could thus double our usefulness. We have, in a number of instances, given to missionaries who are abroad. It has been a joy to send packages of books to pastors and missionaries in France, Poland, Russia, and adjoining countries. Our Students' Fund for graduating classes in our theological seminaries has been carefully administered, and many students have been made rich in additions to their libraries. During the past year, 4,182 books were given to 512 ministers. Additional gifts for our Minister's Library Fund would be a God-send to brethren like one who writes: "My salary is very small. I have a good-sized family. I have honestly tried to save enough to get me some books to aid me in my work, but I simply cannot find the money to buy books, and I must make my appeal to the Publication Society for help."

C. C. Bitting, D. D., Missionary and Bible Secretary of the A. B. P. S. 1883-1896.

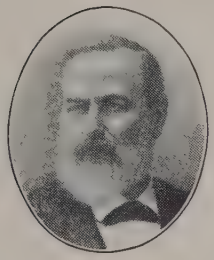
Father of W. C. Bitting, D. D., Secretary of the Northern Baptist Convention composed of cooperating societies. Pastor Second Baptist Church in St. Louis, Mo.

John P. Crozer, Esq., Vice-president of the Society 1851-1865, and Chairman of the Board 1861-1865.

Father of Samuel A. Crozer, President of A. B. P. S. 1885-1911, Chairman of the Board of Managers 1872-1873 and 1890-1912.

George K. Crozer, Member of the Board 1866-1920, Chairman of the Board 1912-1919.

Robert Crozer, Member of the Board 1896-1918.



Benjamin Griffith, D. D., General Secretary of The American Baptist Publication Society 1857-1894.

Father of J. P. Crozer Griffith, M. D., Ph. D., present Chairman of the Board of Managers. Noted author of medical works.

Harry S. Hopper, Esq., on the Board 1885-1918, and Treasurer of the Society 1903-1918.

Father of Mr. H. Boardman Hopper, of the present Board of Managers. Mr. Hopper is the grandson of William H. Bucknell, one of the Society's great helpers, and Chairman of the Board 1867-1871 and 1877-1889.

**OFFICERS AND WORKERS OF THE SOCIETY**
**Who Bequeathed Sons to Continue the Work**

In a recent year the Society distributed 3,271 books to 466 ministers.

### 112. Boys and Girls

Boys and girls are the hope of the world and the hope of the church. Consequently a very large part of the work of our century has been for them. This great realm of light-giving has occupied our most important chapters, those on the Sunday school and religious education.

### 113. Young People

A large part of the work of the Society for young people also, is in the realm of religious education. But its relation to what might be called institutionalized young people's work deserves consideration by itself and belongs here. It is not to be forgotten that as long ago as 1830 the Tract Magazine had what was explicitly called the "Youth's Department" which was to be "put in covers by itself." That did not last, however, beyond the time of Noah Davis. Fourteen years later the "Young Reaper" was founded, which afterward became our great organ, carefully presided over by Doctor Griffith. He came to feel that something more was needed. Dr. William M. Lawrence[1] recalls the fact that Doctor Griffith asked him to stress this in arranging the program of the annual meeting of the Philadelphia Baptist Association in 1876. It will be noted that this was five years before the first Society of Christian Endeavor was organized. (1881.) Doctor Griffith said to Doctor Lawrence "in substance":

> All of our churches have some sort of an organization for their young people, and have had for years. To a very large extent these are either social in their nature, or else a feeble imitation of the methods of the mother church. It seems to me that there is a special line of instruction for them apart from what they receive in the Sunday school. Now what I want you to speak about is the opportunity that the Publication Society affords for giving that instruction along the line of denominational polity and policy as regards local and missionary effort.

[1] In "Benjamin Griffith," chapter VIII, "The Young People's Movement."

As usual the executive of the Publication Society was on the alert. In the eighties young people's societies were multiplying fast in all the churches under the stimulus of the United Society of Christian Endeavor, which was organized at Boston in the middle of the decade. The Epworth League took form at Cleveland in 1889. In 1888 the Kansas Baptist State Convention of which that vigorous missionary pioneer, D. D. Proper, was then Secretary, took the following action:

Whereas, O. W. Van Osdel has prepared a course of Bible lessons for the purpose of instructing the young people of our churches in Baptist doctrine and the duty of proportionate giving, therefore, *Resolved,* That we commend the plan as wisely conceived, and as well adapted to make our young people intelligent and stalwart Baptists.

Doctor Van Osdel, Pastor at Ottawa, Kansas, had two years earlier "begun work on a comprehensive plan for the organization of our Baptist young people." At the same time Dr. J. M. Coon was agitating the matter in the Wisconsin Convention and issued "The Self-help Handbook for Young People." He and Doctor Van Osdel started a periodical, "The Loyalist." A national convention of Baptist young people was called to meet at Chicago in July, 1891. The further originative factors deserve unabridged record in the words of the historian of the Baptist Young People's Union of America, Dr. J. W. Conley:

Benjamin Griffith, D. D., secretary of The American Baptist Publication Society, had manifested a deep interest in the young people's movement from the first. He saw clearly the educative possibilities, and planned a series of publications for the young people, and had favorably considered the publication of a young people's paper. The reception accorded "The Loyalist" made evident the demand for an organ for the movement. Doctor Griffith took the matter up with the publishers of "The Loyalist," with the result that The American Baptist Publication Society, after eight issues of the above paper, purchased it, and at once began the issue of the "Young People at Work," the first number appearing December 13, 1890. Dr. Philip L. Jones had editorial charge of the paper. His sympathetic appreciation of the movement, his remarkable literary ability, his self-denying application to and deep personal interest in the work, made

it possible for the Publication Society to do through him what had been before impossible. The paper was adapted to the real needs of the young people of America; it was made strong in its purpose and character; and in less than a year's time had gained a circulation of almost twelve thousand. Doctor Griffith entered heartily into the work of stirring up interest in the coming Chicago Convention. It was through his efforts and the financial support given by the Publication Society that that great meeting was a possibility.

But there were differences of opinion among denominational leaders as to what should be sought in the convention. Should the new organization be strictly and uncompromisingly denominational? Should there be room in it for Christian Endeavor Societies in Baptist churches? Or should the aim be to control the organizations in all the churches? Doctor Griffith felt that there ought to be a conference of representative men to go over the entire situation before the meeting of the Chicago Convention. Such a conference was held in Philadelphia, April 22, 1891. The following were its findings: "The undersigned, cognizant of the fact that there is a widespread desire for a more thorough organization of the young people of the Baptist churches for indoctrination in distinctive Baptist principles and instruction in Baptist history; for more effective work in the local churches; for a better acquaintanceship among our young people; for the better pushing of all mission work—domestic, home, and foreign—suggest the following basis for organization:

"1. That the Baptist national organization, when formed in July next, be on a basis broad enough to receive all Baptist young people's societies of whatever name or constitution.

"2. That no Baptist young people's society now organized, be required to organize under any other name or constitution in order to obtain fellowship and representation in such a body, either State or national.

"3. That such national organization adopt 'The Young People at Work' as the organ of the young people's societies, with the understanding that the paper is to be impartially hospitable to all such societies, and that the paper shall especially devote itself to the indoctrination of the Baptist young people in the distinguishing tenets of Baptist churches.

"4. That all young people's societies in Baptist churches of whatever name or constitution be earnestly requested to cooperate heartily in Associational, State, and national Baptist organizations.

"5. That each young people's society shall be left to determine to what extent it shall participate in interdenominational societies.

"6. That all societies of young people in Baptist churches be strenuously urged to subscribe for 'The Young People at Work,' and also to circulate other Baptist literature.

"7. That while the national organization may recommend some model constitution for local societies, the constitution shall be entirely optional with all societies in affiliation with the body."

This was signed by Wayland Hoyt, Albert G. Lawson, P. S. Henson, F. L. Wilkins, Benjamin Griffith, John H. Chapman, A. J. Rowland, C. R. Blackall, Alexander Blackburn, Joseph K. Dixon, Philip L. Jones, O. W. Spratt, O. W. M. Van Osdel, John T. Beckley, C. C. Bitting, A. W. Lamar, Charles H. Banes, Frank M. Ellis, William R. Harper, O. P. Eaches, and R. S. MacArthur.

Doctor Smith in his History of Western Baptists says, " It is questionable whether an organization really national could have been effected at all had it not been for the Society's advocacy and support."

There is not space for details as to the relation of the Publication Society to the Baptist Young People's Union for a third of a century since the organization of the latter. It is not too much to say that the Society repeatedly, as well as at the beginning, has been the refuge and strength of the Union. " The Loyalist " when taken over by the Society had less than one thousand subscribers. Eleven months later when it was given back to the Baptist Young People's Union it had over eleven thousand subscribers.

In 1908, the Society again came to the rescue and took over the periodical, now an excellent magazine, " Service," and all the publications of the Union, including its Bible and mission study-books, " The Old Testament and the Monuments," by Ira M. Price; the " Why Is Christianity True? " by Dr. E. Y. Mullins, and the " Two Thousand Years of Missions," by Dr. L. C. Barnes. The author of the last had suggested that the stirring word " Conquest " be used in the title of all the Union's mission study courses. The next year the educational and organizing work also was transferred to the Publication Society after careful negotiation and approval of all concerned. A Young People's Department was established, and Dr. George T. Webb, continuing as Secretary of the Baptist Young People's Union of America, became head of this Department.

When Doctor Conley wrote in 1913 he added concerning 1909 and afterwards:

A year later the Society created "The Young People's Department," and undertook the support of the general secretary, office expenses, and the general cost of field work. Thus the Publication Society has carried almost the entire cost of the movement; at the same time the work is directed by the Baptist Young People's Union of America. At no time during this period of cooperation has there been any friction between the two societies in their common work.

In 1913 the title of the Society's special workers in the Sunday-school field was changed from "Sunday-school missionary" to "Director of Sunday-school and Young People's Work." The next year an elaborate "Standard of Excellence in Young People's Societies" was adopted. After a few years regional Directors of Young People's Work also were appointed, Eastern, Central, and Pacific. In 1923 the Society reported four periodicals for the young folks, not counting "Our Little Ones" nor the "Junior World": "The Young People's Service" (112-page quarterly), "Young People" (8-page weekly), "Youth's World" (4-pages, four issues a month), "Girl's World" (4 pages, four issues a month), with a total circulation of 17,604,899 copies during the year. Thus, in addition to all the Sunday-school lesson helps, we are bringing constant uplifting Christian impulse to hundreds of thousands of young people.

In its young people's work the Society in cooperation with the Baptist Young People's Union of America and the Missionary Department of the Northern Baptist Convention Board of Education entered its hundredth year with an "explanatory leaflet" of sixteen pages of carefully wrought, suggestive stimulus, entitled "All Baptist Young People United in a Christ-Centered Program, September 1923 to June 1924, material for Month by Month Activities."

One of the luminous items in the century is the young people's work of Free Baptists and its final merging with the work conducted by the Publication Society. Soon after the organization of the Christian Endeavor Society a Free Baptist Society was formed in Massachusetts under the name of the

Advocates of Christian Fidelity. In due time a national constitution was drawn, and organization was perfected. At a meeting of the National Society held in Marion, Ohio, the name of the organization was changed to the United Society of Free Baptist Young People. This was due to the fact that about one-half of the Young People's Societies of the Free Baptists were Christian Endeavor and B. Y. P. U. Societies, and that there were some of still other names, and it was felt that one national organization should embrace all. No attempt was made to influence a local church as to the name of its Society, and the Publication Society in Boston kept supplies for both Christian Endeavor and United Society on hand.

This Society held annual meetings from 1888 to 1901, but from that date on all of the Young People's sessions were held in connection with the General Conference of the Free Baptist churches, and records of their programs are printed with those of the General Conference.

The General Conference in 1910 voted to cooperate with the Missionary Forward Movement and instructed its secretary to forward to Dr. John M. Moore, the Secretary of the Movement, a list of the Society secretaries that he might send them literature to further the plan.

In July, 1911, the Conference Board authorized the proper union of the work of the Free Baptist Young People with the Baptist Young People. The final minutes of this Society read:

*Resolved,* That Mr. Harry S. Myers be, and hereby is authorized to make necessary arrangements for the transfer of the block and gavel now the property of the United Society to the Young People's Department of The American Baptist Publication Society at the next session of the Northern Baptist Convention at Des Moines, Iowa, May 22-29, 1912, and that when such transfer shall have been made the United Society of Free Baptist Young People shall be properly united with the Young People's Department of The American Baptist Publication Society, and all Free Baptist societies are urged to make such union effective by fellowship and cooperation.

This was done, Rev. George T. Webb, head of the Young People's Department of The American Baptist Publication Society and Secretary of the B. Y. P. U. of A., publicly receiving at the hands of Mr. Harry S. Myers the minutes of the United Society of Free Baptist Young People. Previous to the actual turning over, statements had been made through the denominational papers and by letter to the Free Baptist Churches and Young People's Societies that such transfer was to be made, and these Societies were urged to unite with Baptist young people's organizations in their localities and so further the united work. The number of Free Baptist societies was in the neighborhood of 1,600.

### 114. People at Large

In the beginning the chief emphasis of thought, perhaps, was on those who were outside the immediate church life. Many of the tracts were for the "unconverted." Not a few of them were for "sceptics" and "infidels." In the list of those published before leaving Washington were "An Infidel Convinced by a Child" and "Death of an Infidel." Much space was given in "The Tract Magazine" and even in annual reports for many years to stories of the convincing and converting efficacy of tracts. From the beginning tracts, pamphlets, and books uncounted have been issued for the purpose of winning lives to Christ. Said Doctor Griffith in the report of 1863, "We might fill a volume with the instances that have come to the knowledge of the Board, in which God has savingly employed the publications of the Society." After naming twenty-four titles of which some very definite mention had been made as material of gospel efficacy, he continues:

> And many others have been indicated by grateful hearts as the means of God employed for their conversion. But these are only the known instances of good. The greater number are unknown. None but the recording angel above can tell in how many cases our tracts have been blessed to the good of men.

From the start, too, the printed pages have been regarded only as auxiliaries. The colporters and all other employees of the Society have been charged with the work of evangelism. There is no way of computing the number of lives won directly and indirectly by the press, preaching, and personal work of our century. From the nature of the Society's work most of the resulting baptisms are performed by others. Even so our employed workers reported from 1824 to 1919 baptizing 57,487 people, twelve thousand five hundred in the first fifty years, and forty-five thousand in the next forty-five years.

We are frequently reminded that the great majority of all the accessions to the churches come from the Sunday schools, and they are the special care of the Publication Society. In the early years of both Tract Society and Sabbath School Union, it was common to employ unconverted teachers. Their conversion was one of the common causes of rejoicing. For example, in 1832 the annual report of the Massachusetts Sabbath School Union said that by returns from 324 churches it appeared that 480 teachers had united with the churches that year as well as 2,314 scholars.

The central stream of light from first to last has been for the sake of winning individuals and the whole world to Christ; evangelism in its most specific sense and in its broader senses has been the main purpose of the Society.

When thinking of people at large benefited by the Society we must remember also, that conversion is only the beginning of blessings. The illumination of human lives through churches and Sunday schools by means of light generated through the Publication Society is beyond measurement. For example, a United States Cabinet officer in our centennial year, though he has not yet united with the church, writes the author words of profound gratitude for the benefits of a Baptist Sunday school, which helped in shaping his character.

## XII

## REGIONS OF EARTH

### 115. Aboriginal America

The "First Americans" were soon looked after by the Society. Our tracts "can be circulated to great advantage from our missionary stations among the Indians" (1829).. A donation was sent in the summer of 1832 to Mr. John Davis, a Creek Indian, a Baptist preacher among his countrymen, west of the Mississippi. In reply, he writes as follows:

> Three weeks ago I received the tracts which you had the kindness to send me. I thank you for your kindness. Your publications I should be very thankful to receive, for I live in a country which affords no means of information. I would also ask you for some Sabbath-school books, for Brother Lewis and myself are about to open a Sabbath school, with very few spelling-books. However, we have been advised by Brother McCoy to cut the leaves out of the spelling-books and give to the people, if we should have more people than books, and to teach on with those books until we can get a supply from some quarter.

The second annual report of our American and Foreign Bible Society (1839), of which account has been given in Chapter IV, says that American Baptist missionaries

> are now preparing faithful versions of the whole or portions of the Bible in Cherokee, Shawnee, Delaware, Otoe, Creek, Choctaw, and Ojibwa.

### 116. The Great Valley

"The Great Valley" was a current phrase on the lips of J. M. Peck who had gone into the Mississippi Valley in 1817, as the missionary of the Triennial Convention. In 1826 the Board of the General Tract Society said:

> Cast your eye over the wide fields of the South and the West. They are already white for the harvest, but where are the laborers?

In the " Tracts for Every Church " plan it was found by 1832 that the greatest demand was in the West (stimulated, doubtless, by J. M. Peck). Eighty churches, more than half of these in Illinois, had availed themselves of the liberal offer of 1829 during this year, and had received 53,000 pages. Of the utility of this plan and its adaptation to the wants of the West, the Board had received the following testimony from an intelligent correspondent residing in that region:

The plan of giving 600 pages to each church is an excellent one for this country, and the friends in the old States ought to help in this cause. It is very important for this country, for almost every expense of religion and benevolence falls comparatively on a few individuals, and most of these struggling with the difficulties of beginning a settlement in a new country. I think I can supply one hundred churches in this way, if allowed. I assure you that a portion of the Baptists in the West are in a deplorable condition; but we do not despair. We see that light, truth, and holy influence are spreading.

The next year, in October, 100,000 pages of tracts were sent to Rev. J. M. Peck, of Illinois, for gratuitous distribution at the West. The following is an extract of a letter from him:

I have just returned from a protracted meeting with a class of people, who never had such means as tracts before to any extent. I made proclamation from the stand at the intermission to give every person a tract. About 300 were present, and the people pressed around with great earnestness. I had to give away, in many instances, two and three to an individual who would beg them for an absent friend. During the intervals of worship the people were busily employed in reading them; thus a double advantage was gained. About twelve persons were converted at the meeting and many more were anxious.

Its great pioneer in the West led the Society to endeavor to set up this growing light as a lamp-stand in every household. He speaks of

the Board having received communication from highly respectable sources, urging increased activity in circulating our publications in the Great Western Valley, and giving assurance of aid, should the Society endeavor to supply every accessible family in the Western States with a bound volume of our select tracts.

That was a project of truly Western daring, "every accessible family!" The Society voted to undertake it. Later there are frequent references to "The Valley Fund" for which special subscriptions were taken. The magnitude of the undertaking for those days is suggested by the record in 1839: "Amount received on the Valley Fund, $928.40; making in all, $3,778.65. Balance due the Valley Fund, $1,364.84." It was a "Five Year Program" not without some of the vicissitudes of such a program eighty years later. In 1840 the story ran:

> The Board in 1835 being deeply solicitous for the spiritual interests of the rapidly increasing population of our country, especially that portion residing within the extensive and fruitful Valley of the Mississippi, determined, with a liberality becoming their station and their cause, to place a bound volume of their tracts in every accessible family residing within this interesting district. Consequently, the gratuitous distribution of tracts this year amounted to $1,196.21, an expenditure [which] though calculated to produce an embarrassed condition of the finances, was strictly within the provisions of their Constitution.

In order to carry out this plan, a fund had been created by the Board, called the Valley Fund, by which it was contemplated to raise annually $1,000 for five years. Before the middle of the nineteenth century the Western Valley was commanding the Society's best thought and endeavor. In 1848 the Board said:

> Two astounding facts, bearing directly upon this subject, appear in the statistical tables of the denomination for 1843. These are: (1) The great deficiency in the means of pastoral instruction—only 6,343 ministers, ordained and unordained, to 9,000 churches. (2) These ministers are very unequally distributed. The deficiency in New England, New York, and the Middle States, is only about 100; in the Southern States, from Maryland to Florida, it is about 1,500—although the number of Baptist communicants is nearly the same in each of these three great divisions of our country. What shall be done? These destitute churches must be visited by colporteurs, supplied with books and tracts; and the best substitute for the labors of the settled pastor must be adopted. The population in the Western Valley doubles every ten years. In 1790, there were but 108,588 in all that region. In 1845, not less than 8,900,000. Now Baptists consti-

tute one-fourth of the evangelical professors of religion in that district. Consequently they have one-fourth of the religious work to perform. When will our brethren learn to provide for their spiritual household?

To trace the expanding work of the Society in the Great Valley would be to retell in geographical frame-work a large part of the whole history.

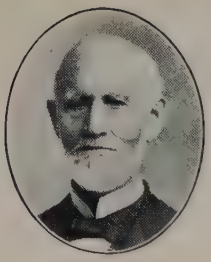
### 117. Western Slopes

As the frontier passed from the Western Valley to the Western Slopes, the work of the Society extended to the Pacific Ocean. In fact, the Society touched "The Coast" at an early day. Let Doctor Blackall tell that story:

A letter from San Francisco, dated September 1, 1847, reached the Society after being nearly one year on the way, requesting a donation of Sunday-school books. Books were at once granted, and sent around Cape Horn. They reached California just as gold was discovered, and formed the first Sunday-school library ever used in California.

The wide spreading of our light from the Missouri River to the Pacific Ocean is of great historic interest as depicted in the Board's report of 1865:

Beyond us are new States and Territories: Decotah, nearly as large as all New England, New York, and Pennsylvania; Nebraska, large enough to make two States like Ohio; Idaho, itself larger than all New England, all the Middle States, and Ohio and Illinois combined; Colorado, equal to two States like Pennsylvania; Washington, containing as many square miles as New York and Maine; Oregon, as large as Ohio, Indiana, Massachusetts, Connecticut, and New Hampshire together; and Nevada, equaling in extent all New England and New Jersey. Into these regions population is pouring by thousands. They will, in a few years, constitute the homes of teeming millions. And how are these multitudes to be won to Christ? We, as a people, have at the present time, in all these States and Territories, but forty-eight ministers. And of these, thirty-five are in Oregon alone, leaving but thirteen in all the rest. These men need help, the help of good books and free circulation. Each one of these servants of Christ should be supplied at once, with a large box of tracts and books, to use according to his best discretion. And every year he should be sent a new supply—all that he can judiciously use.



G. J. Johnson, D. D., Missionary Secretary A. B. P S. 1878-1885.

Father of Gove G. Johnson, D. D., on the present Board of Managers, Pastor Roger Williams Memorial Baptist Church, Washington, D. C.

William Williams Keen, Esq., Treasurer of the Society, 1837-1855, on the Board 1866-1871.

Father of Dr. W. W. Keen, noted surgeon and author, on the Board of Managers 1872-1883.

Rev. Joseph L. Sagebeer, entered the service of the Society as a colporter at the age of twenty-three years. In 1883 took an active part in the Saratoga Convention, when the work of the American and Foreign Bible Society was taken over by this Society.

Father of Joseph E. Sagebeer, Ph. D., Member of the present Board of Managers, and its General Counsel, also Member of the Law Committee of the Northern Baptist Convention.

Jacob G. Walker, D. D., on the Board 1872-1887, 1891-1915; Editor of the "Baptist Year-Book," 1872-1884, 1897-1914; Secretary of Board 1898-1914.

Father of Rev. Charles A. Walker, present Editor of the "Year-Book," Pastor in Dover, Del.

**OFFICERS AND WORKERS OF THE SOCIETY**

**Who Bequeathed Sons to Continue the Work**

In 1875 Rev. J. C. Baker was appointed Sunday-school missionary to have charge of the Society's book, Bible, and periodical department on the whole Coast with headquarters at San Francisco. In some sections Landmarkism was rife, and the cause of Christ was greatly disturbed. The workers and publications of the Society were of great service to the churches in helping to clear their vision. A classmate of John E. Clough at Burlington, Iowa, influential in the conversion of Clough, Rev. A. D. McMichael, was later one of the faithful colporters on the North Pacific Coast.

During the last fifteen years of the century Rev. George L. White was the competent all-around representative of the Publication Society on the Western slopes. In 1920-21 the Society had thirty-four workers in the ten slope States, in cooperation with the State Conventions, one-half of them being engaged also jointly with The American Baptist Home Mission Society.

### 118. The Sunny South

In the letter of George Wood, first agent of the Society, giving an account of its beginnings, we have seen that men of the South were among "its first and best friends." In 1828 the record runs that

> The Charleston, S. C., Baptist Auxiliary Tract Society has recently resolved itself into the Southern Branch of the Baptist General Tract Society. Their plan of operation is well contrived and liberal, giving one-half of their receipts from subscribers and auxiliaries (after deducting the incidental expenses) to aid the operations of the parent Society and the other half to the contribution in tracts at 12pp. for one cent.

The first large legacy noted is one of $500 (large for those days) from Deacon Josiah Penfield of Savannah, Ga. The next year a pastor in Alabama wrote:

> This country is filled with Baptist churches, but ministers of the gospel are scarce. The churches are in an inactive state at present, and much is needed to be done to break the lethargy which has long pervaded the

whole Baptist community, and awake us to a full sense of duty. Other denominations have become active in benevolent objects, and now the Baptists are of the opinion generally, that it is exclusively their work, and consequently sectarian. How can a benevolent spirit be produced with the most success, and this infatuation be exposed? My own opinion is that it must be done through the instrumentality of tracts—Baptist tracts—and Baptist missionary labor. But our denomination do not in this country generally know that the Baptists issue tracts. We have no Depository in North Alabama. This is a wealthy country. There is much wealth among the Baptists; but public opinion must be much changed before it will be turned into its proper channel. If the resolution of the Tract Society, passed a year or two since (for every church to have 600 pages) could be realized by the churches here, it is probable that they might be attended with much good. We have upward of 20 churches in this, the Flint River Association.

Doctor Brown adds,

The Society responded to this call by an appropriation of 600 pages to each of these 20 churches, and to 63 others in Mississippi and Alabama. All the good anticipated has since followed.

Although in 1847 the new Southern Baptist Convention formally committed its Bible work to its Home Mission Board and in 1851 appointed a distinct Board to care for that and Sunday-school work, the Publication Society continued to be relied upon by many in the South. "During the later years of the war between the States hundreds of Baptist Sunday-schools in the South, impoverished by the war, were afforded help." Let the next part of the story be told by Dr. B. F. Riley, of Alabama, in his "History of Baptists in the Southern States East of the Mississippi":

During the chaotic days subsequent to the close of the Civil War, when the Baptist denomination was seeking to rally its agencies, and when a new beginning was to be made in the reorganization of its work, the Publication Society came to its rescue. The work of the Sunday School Board of the Southern Baptist Convention during the war showed where means would accomplish the greatest good. The inability of the Southern Board to meet these demands left the South in greatest need of supplies for this important department of Christian labor. Sentiment in favor of Sunday schools had been rapidly growing since 1863. A most remarkable development of interest had been shown in this sphere during the ten years

following the period just named. But just where the interest was most intense, the source of supplies was cut off by the necessary extinction of the Sunday School Board. At that juncture, The American Baptist Publication Society turned its attention to the cultivation of the Sunday schools in the South. It was a friend in need. With unstinted hand it gratuitously supplied hundreds of schools, both of the whites and of the blacks. Hundreds of Sunday-school libraries also were furnished in the same spirit. For more than fifteen years this work was prosecuted by the Society alone in the States of the South. Coupled with this was a colportage and missionary system conducted under the auspices of the Publication Society.

So great was the demand for Sunday-school and colportage supplies in the South, that it was determined in 1887 to establish a Branch House at Atlanta, Georgia. This was earnestly advocated by such men as Drs. Henry McDonald and H. H. Tucker. The enterprise was begun somewhat as a business venture, but when the receipts from sales for the first fiscal year amounted to more than thirty-two thousand dollars the experimental stage was passed, and Atlanta became the center of a great Sunday-school influence. A few years later, in response to a growing demand for the literature which the Publication Society was dispensing, another Branch House was located at Dallas, Texas, which, together with the one at St. Louis, constitutes the three in the States of the South. A fair estimate of the Society by Southern Baptists is expressed in an extract taken from an address delivered by Dr. J. B. Hawthorne at the opening of the new building of *The Baptist Witness,* at Ocala, Florida, in 1894:

"The corrupting influence of the world's bad books is opposed by the purifying and the ennobling influence of millions of volumes in which there is not a taint of impurity. In this connection it gives me great pleasure to say that among the institutions which are providing the world with a wholesome literature, there is not one that deserves higher esteem and honor than The American Baptist Publication Society. It is the one Baptist institution of which every Baptist in the wide world can afford to be proud. Into every nook and corner of this great country its books and periodicals have gone to enlighten and elevate and save the people. With its magnificent facilities, directed by many of the brainiest and best men of the nation, and with the moral and material support of nearly four millions of Baptists, it is destined to accomplish transformations in this and other countries. Working harmoniously with kindred institutions, it will do much to emancipate this land from the dominion of an unclean and debasing literature."

It was a whole generation after the close of the war before the desire for a separate Southern Sunday-school and publishing society became dominant. The aim of the Publication Society was well expressed at the fiftieth anniversary in 1874

by Noah K. Davis, LL. D., of the University of Virginia, illustrious son of our second general agent:

Southern Baptists originated this Society, and were its chief support in its early days. The claims of the South upon it are the claims of paternity, and are inalienable, for the Corban is abolished. Its recent movements show that the Society has not forgotten, and does not ignore these claims, but purposes to justify and establish its title as The American Baptist Publication Society. To its honor, be it said, it is exhibiting a truly Christian spirit of reconciliation. It purposes to be national in giving, before national in receiving. Only let there be persistence in love, and it will have done for the Baptists of this continent the greatest work now to be done, inspiring unity of spirit in the bond of peace. Then, might it take to its bosom the beatitude, "Blessed are the peacemakers, for they shall be called the children of God." It will teach us anew to answer the question, "And who is my neighbor?" by the blessed office of binding up the bleeding wounds, pouring in oil and wine. To fulfil this noble mission the Society will ignore, as entirely beyond its sphere, all past issues, political, social, denominational. It will treat with most respectful deference in its books, in its periodicals, by its agents, not only opinions—prejudices, if you please to call them so—but even the tastes of the people in every quarter where it proposes to work. It will not have two aspects, but be acceptable on every side, by every class, in every quarter. This is hard, but it so purposes, knowing it can never attain to national dimensions on other terms, and indeed any organization possessing any trace of a sectional spirit would be utterly unworthy of a national title.

As late as 1898 Dr. W. C. Luther, of Georgia, speaking at the annual meeting said:

Dr. H. H. Tucker—the lamented Tucker, formerly editor of the *Christian Index,* Atlanta, Ga.—a giant in intellect, a great factor in our denominational work in the South in speaking of the Society used these strong words: "One thing to our mind is certain, and that is, that The American Baptist Publication Society is the greatest Baptist power in this world, and not only the greatest, but by far the greatest. If we err in this opinion it is not because we have formed it in haste. We know the force of what we have said, but we say it after a careful survey of the field. We say it deliberately, we say it with emphasis. The Publication Society is a stupendous engine under the control of our denomination. As such, every Baptist ought to know something of its history and present condition." And even in that vexed question of Sunday-school literature there is the fullest recognition of the rights of the Society to publish and distribute in the South. The people of my section are not narrow. In 1891 in Birmingham, Alabama, the Southern Baptist Convention unanimously

adopted the following resolution relating to the literature question: "In conclusion, your committee, in its long and earnest consideration of the whole matter in all of its environments, have been compelled to take account of the well-known fact that there are widely divergent views held among us by brethren equally earnest, consecrated, and devoted to the interests of the Master's kingdom. It is therefore recommended that the fullest freedom of choice be accorded every one as to what literature he will use or support, and that no brother be disparaged in the slightest degree by what he may do in the exercise of his right as Christ's freeman." This resolution was presented by a committee of representative men. The following are the names of those who compose the committee: S. D. Mallary, Ala.; S. M. Provence, Fla.; F. C. McConnell, Va.; W. S. Ryland, Ky.; B. W. Bussey, La.; Joshua Levering, Md.; B. H. Carroll and J. B. Gambrell, Texas; W. R. Rothwell, Mo.; L. L. Polk, N. C.; J. A. Munday, S. C.; W. C. Grace, A. J. Holt, and J. M. Frost, Tenn.

At last, however, largely through the leadership of Dr. J. M. Frost, the Southern Baptist Convention was won to the united support of organizations of its own to take the place of the Publication Society.

### 119. The Colored South

Before the Civil War ended the Publication Society was at work among the Freedmen. In 1863 the Board gives a touching report of the work already undertaken. By 1865 its course is taking definite shape:

The vast multitudes of colored people who have just emerged from slavery into freedom will necessarily, for many years to come, claim a large portion of the sympathy and effort of all our benevolent societies. We have been led to ask what portion of the mission properly falls to the Publication Society? What is their work among the freedmen? Not to send missionaries and teachers. The Home Mission Society is doing this. Our work seems to consist in preparing and supplying them with elementary religious publications. They must be taught to read. For this, books are needed. And the Board have issued the "First Reader for Freedmen." This work contains a picture alphabet, spelling lessons, and fifty-two short reading lessons, in simple style, on scriptural and moral subjects. It has been prepared with special reference to the great end of all instruction—the promotion of the spiritual welfare of those taught. It is largely illustrated, containing eighty-six engravings. The converted freedmen, as soon as taught to read, will need to be instructed in the principles of the gospel. The Board have accordingly issued a little work for cheap circu-

lation, entitled "The Freedman's Book of Christian Doctrine." This work is a brief epitome of gospel truths, presented in terms so clear, that even a little child may understand them. One missionary of the Home Mission Society has been supplied with five hundred copies of this work. Others need it. Thousands upon thousands of colored children are being gathered into Sunday schools. Many are able to read already, and all will be in a little while. These must have library books and other Sunday-school requisites. How are they to obtain them? They cannot buy them. The Publication Society should be furnished with the means necessary to supply every such colored school with a small library.

From that time on for more than forty years the annual meetings of the Society are often electrified by the reports of work done and by the eloquent addresses of the colored leaders raised up, as well as of their white friends. "When thou sendest him out free thou shalt not let him go away empty" was the text of a stirring address by Dr. J. C. Lorimer in 1876. In 1899 a special meeting in behalf of the freedmen was held. Sunday-school missionaries of and for the colored people were foremost measures used. The work of the Society for Afro-Americans is one of the thrilling stories of the hundred years which cannot be condensed into a single section of one chapter. It deserves a whole book. Perhaps it will come jointly with the Home Mission Society at its centennial.

In later years a process has been going on not unlike that with our white brethren in the South. The annual report of 1904 gives us a hint of it:

The National Convention of Colored Baptists held its meeting last year in Philadelphia. At that meeting a conference was held by the secretaries and S. N. Vass, D. D., appointed for such purpose, with prominent representatives of the publishing interests of the national Convention looking to cooperation with the Convention on the lines of Sunday-school and the colporter work. There has been some correspondence during the succeeding months growing out of this conference, but thus far no positive steps have been taken. In our judgment it would be wise for both races to enter into cooperation in Sunday-school and colportage work among the colored people, if arrangements mutually satisfactory can be made. We are now in cooperation with the boards of several Negro State Conventions, but this method lacks comprehensiveness. We shall continue our efforts

to secure an understanding with the National Convention. If these efforts fail it will be no fault of ours.

One more glimpse of our continuing purpose must suffice. It is from the annual report of 1918:

For a number of years the Society has maintained Negro Sunday-school workers. Dr. S. N. Vass has had a general responsibility for this work, assisted by State workers. Encouraging results are reported in teacher-training in the Negro churches and in the Negro schools. In 1917 more than seven hundred students followed a regular teacher-training course in a Negro Baptist academy or college under the teaching of a member of the faculty. A committee of the Board has arranged for a conference of our Negro workers in conjunction with the General Secretary and the Educational Secretary. It is the purpose of the Society to strengthen this work.

### 120. European America

In early reports allusion to the influx of foreigners needing gospel light is frequent. In 1834 the Society having sent money for the work of Oncken in Germany received from him one thousand tracts in German which he had printed. This was a luminous reflex of missions abroad. In 1846 a very capable German in Ohio, David Rothen, became a colporter among his fellow countrymen there in response to a warm appeal from the Secretary of the Ohio Convention. The Board took a comprehensive view of the situation.

The emigrants from Germany into the United States within the last twenty years, with their children born in this country, who speak the same language, exceed 1,500,000. From various sources of information, and principally from Germans themselves, we learn that in a religious point of view they are about equally divided into three classes. One-third are Romanists, one-third are Lutherans, and one-third irreligious, if not entirely infidel in their views. Lutheranism in Germany has degenerated into formalism and superstition, as every state religion will in time. The mischievous dogma of baptismal regeneration lies at the foundation. The Roman Catholic Germans are more liberal and accessible to gospel truth than any other Catholics.

After six years the report is most encouraging:

The German element in our population is worthy of especial attention; and the great success which has followed well-directed labor in their behalf, supplies abundant motives for increased diligence in the future. The first preaching among them, advocating our denominational views, was commenced by Rev. Mr. Fleischman, now of Philadelphia, in Newark, N. J., in the year 1839. His coadjutors have multiplied till the German Baptists in this country now number 12 churches and not far from 1,000 members. They have united in a regular Association, and are expecting soon to establish a monthly paper, as a substantial means of increasing the intelligence and strengthening the unity of their newly gathered membership. A large number of German colporteurs will prepare the way for numerous churches in the next generation. Three millions of German emigrants have found a home among us.

The story of aid in German publications is a long and noble record.

Another early interaction of home and foreign missions was connected with the French:

In answer to an appeal of the Corresponding Secretary for funds to publish "Pengilly" and other works in French, not only for circulation in France, but by the Grand Ligne Mission in Canada, a liberal amount was subscribed for these objects.

The Swedes received a colporter in 1853. Fifty-seven years later The Publication Committee of the Swedish Baptist General Conference of America, grown to a body of fifty thousand members (1910), was able to take over the entire publishing work which had till then been done for them by the Publication Society.

### 121. Canada and Latin America

As early as 1839 free grants were made in Nova Scotia, also in another British province—Jamaica. Later, colportage work in Canada West is reported. By 1884 the wants of Manitoba and British Columbia are presented. The same year also the needs of Mexico are urged at length. In the last ten years considerable work has been undertaken farther south in the West Indies—Cuba and Porto Rico—and in Central America.

### 122. Classic Europe

About the time of our organization we saw the eloquent collegian, Baron Stow, appealing for Greece. As early as 1826 the Publishing Committee of the Society reported action:

> The Committee has also appropriated 300 dollars to the Rev. Jonas King, to be employed in procuring translations of this Society's Tracts into the language of modern Greece, to be distributed under his direction, in his contemplated mission to that suffering country; a number of such translations having already been printed at the American mission press at Malta.

For five years (1872-1877) the Society did a most captivating work in the new Italy, under the leadership of Rev. W. C. Van Meter. He was previously widely known in this country as a worker for orphan children. The country was electrified when the story was told of his entering the long-locked city of Rome, in the wake of Victor Emmanuel, with a dog-cart loaded with Bibles. Account of his work was the great popular feature at the Jubilee meeting in 1874. But it was soon relinquished for lack of funds. "He retains the perfect confidence and undiminished affection of the members of the Board."

### 123. Germany

Germany made a tremendous appeal to our forefathers. The story is so momentous that we must let it be told quite as fully as in the original accounts.

Mr. John Gerhard Oncken, of Hamburg, had received through a benevolent Philadelphian, Captain Tubbs, a few of the Society's tracts. This German, himself not yet baptized because of being six hundred miles distant from a Baptist church, was so impressed with the value of the tracts that he writes in 1832:

> The publications of your Society on baptism are admirable. They were quite new to me, and have tended not a little to establish me in my purpose to comply with this part of my Saviour's command as soon

as possible. I am very anxious that some of these excellent treatises should be translated into German, and be extensively circulated; for the views of baptism prevalent in this country are so injurious to the right understanding of the plan of salvation as laid down in the word of God, and to the spread of the gospel, that it is of the highest importance that they should be counteracted; and I think your tracts are admirably adapted for it. But alas! we have not the means to defray the expenses of printing them. It would therefore afford me unspeakable pleasure if your Society could extend its labors to infidel Germany.

Thus began by the influence of some of our humblest tracts, under the mighty hand of God, the great work of Baptist evangelization in Germany as witness the following:

The demand for tracts had become urgent, and the facilities for their circulation multiplied by the baptism of Mr. Oncken and six others, at Hamburg, in April last (1834), and their constitution into a Baptist church which called him to be its pastor. In a letter from him of September 30, he says: "The English language is now much studied, so that I can always make good use of books and tracts in that language. The favorable opportunities which now present themselves, ought not to be allowed to pass unimproved. The seed we sow cannot be lost; and I verily believe our little messengers and witnesses for Christ and his blessed ordinances will be instrumental in effecting a great change in this country. I pray that the great Head of the Church may direct my beloved brethren in America, and my unworthy self, to adopt such measures as he will own and bless in the extension of pure and undefiled religion." This letter of Mr. Oncken led to the translation of Pengilly's Scripture Guide, and the Memoir of Mrs. Judson, and their publication in German, at the expense of Christians in this country, by the invitation of this Society. The results have justified the outlay. Twenty-two years have now passed since the first baptism in Hamburg, by Professor Sears, referred to above. The result is before us. According to the faith of Brother Oncken, it has been unto him. "Our little messengers" have been "instrumental in effecting a great change" in Germany—a change glorious to God and to truth—a change fraught with the salvation of thousands already, and of tens of thousands yet unborn.

But with the growth of opportunity came the need for still further assistance from the Society, so Mr. Oncken writes again in August, 1838:

Our tract operations are in a state of great activity, and our fountain must soon cease to flow, if we do not receive more extensive assistance. We have distributed, since the formation of our Society, in September, 1836, between 90,000 and 100,000 tracts, and the demand is increasing; and so are our means for sending them into the heart of the country, through

some of our brethren who from necessity lead a traveling life. The Lord bless you, and all the brethren who have already rendered us so much assistance; but I beg leave to stir up your minds by way of remembrance. We cannot do without you; and we feel confident you will do what you can. I hope soon to have a number of young men connected with us who will carry the truth into the most distant parts of Protestant and Roman Catholic Germany. Dear Brethren, send over and help us. Eighteen of my dear brethren in Hamburg are already engaged with me in distributing tracts. At Oldenburg the little Baptist interest is growing, and our brethren are active fellow laborers. Through them our publications can be circulated in every direction, in that dark region, and the adjoining parts of Hanover and East Friesland. In Mecklenburg, where there are hardly any witnesses for the truth, I have one or two friends, who are ever ready to every good work. In Prussia, Russia, and on the Rhine, as also in South Germany, and even in Switzerland, I stand connected with dear brethren who are anxious to cooperate with me in the work.

From that cooperation the Board was able to report:

The Baptist church in Hamburg has grown from seven to fifty. Churches have been formed in Oldenburg and Berlin, the capital of Prussia; a Tract and a Temperance Society have been formed. A neat pocket edition of Bunyan's Pilgrim has been issued by Mr. Oncken, at his own expense. Mrs. Judson's Memoir, in German, will be issued in July; for which there have been already contributed in this country $725.61, and $460.13 (including expenses), paid over; also $122.93 have been received for German tracts.

Rev. Barnas Sears, D. D., of Newton Theological Institution, Massachusetts, in appreciation of the work presented the following resolution to the Board:

*Resolved,* That a most interesting and important field is now presented in Germany, for the distribution of Christian tracts, which shall fully exhibit the truth of God in reference to the doctrines and ordinances of the gospel.

We quote at length from the speech by which he sustained this resolution:

The field we now contemplate has been opened to us by Providence. Of its importance I need hardly speak. It has a common language, spoken from the Baltic to the Alps, and from the borders of Holland almost to the Turkish dominions. The same tracts published for this extensive territory may also be circulated in the German colonies, so numerous and

large, both in America and Russia. Germany is the center of Europe; and in religion and philosophy is at this moment exciting a wider power than any other country in Christendom. Whatever acts upon Germany, acts upon all Europe.

The present state of theology invites evangelical effort. Rationalism has had its reign; truth and nature are beginning to return, after the impulse which removed them has spent its force. The public mind is in agitation; and while its tendencies are toward sound religion, it is peculiarly open to impression. Revivals under young preachers of the new generation are becoming common in Pomerania, Silesia, and in the west of Germany. In such a crisis every effort is of great importance. As Baptists, we have fewer obstacles in Germany than at home. The opposition to our missionaries is chiefly from the police, and that solely from the instigation of the interested clergy. Neither the police itself, nor the common people, have any hostility toward us. On the contrary, our missionaries are often welcomed by them with enthusiasm.

Furthermore, the character of their religious books leaves us much unoccupied ground. Their books are, with the exception of elementary works, for their schools, either critical works for the learned, or merely sentimental productions, dealing only in the poetry of religion. Works on practical piety, combining solid argument with warm appeals to heart, are scarcely known there. Writings of such a cast as those of Andrew Fuller are not to be found at all. There is, therefore, an inviting sphere of action before this Society.

It is interesting to note in this connection that Mr. C. C. Tauchnitz of Leipzig, who fell heir to his father's business, at that time the greatest stereotype establishment in the world, had been baptized and ordained in England, and evidently, with "other young men who are drinking in our views and who are in constant correspondence with our missionary," had come under Mr. Oncken's influence. Professor Sears closes with this fine tribute to the latter:

Did Providence ever more unequivocally call upon us than in the origin of the German mission? What a man was given us at the very outset; what zeal and piety have marked his course; what success has attended his labors. It would be ungrateful to God not to acknowledge his goodness in this respect. Mr. Oncken was the first Christian I saw in Germany. I have spent weeks in his family; have traveled with him; have been with him to men in power, and in the abode of poverty; have heard him lift up the voice of ardent prayer in the house of nobility and in the house of affliction and distress; I have heard him exhorting in private, and preaching

in public; and I feel called upon to bear this public testimony to his inestimable worth. Such men as these, who know the genius, and habits, and feelings of the people, both in its strength and its weakness, cannot be put down. They know how to make use of public sentiment, to which monarchs must listen. They often throw the police into a dilemma, from which it would gladly escape. They can pass from one petty state to another, and always find a place to labor, even if persecuted. The German mission has remarkable facilities for translating and circulating our best tracts. To Mr. Oncken both languages are almost vernacular. How easily can he, who is a printer and bookseller too, superintend both the printing and distribution of tracts.

After forty years Doctor Oncken by the infirmities of age was compelled to retire. In 1876, the Publication Society sent Dr. Philip W. Bickel as General Manager of the German Baptist Publication Society, at Hamburg. In his eight years at that post the work took on renewed effectiveness. In due time it was handed over to the care of our Foreign Mission Society. But the great development of our cause in Central Europe has clearly had its roots in the work of the Publication Society.

### 124. Sweden

The history of the work in Sweden is closely connected with that in Germany and is quite as commanding, but for the sake of brevity we must be content with it in mere summary as given by Doctor Griffith:

The Society translated, stereotyped, and sent out several works in the German language; Pengilly on Baptism being one of the number. Among those who read this book was Andreas Wiberg, a converted Lutheran minister in Sweden. With God's blessing it was instrumental in making him a decided Baptist. This man seems to have been raised up for the special purpose of leading a great awakening in Sweden. He came to this country, and by careful study of our church policy, and the preparation of various books and tracts, fitted himself for his mission.

In 1855, the Society was led by providences, that in authority were equivalent to a voice from heaven, to send Mr. Wiberg back to Sweden, to originate and direct a system of missionary colportage. While the strong arm of civil law was brought to bear against the public preaching of the gospel by dissenting ministers, missionary colportage was freely tolerated,

and God placed his seal of approval upon the work, in a most wonderful manner. Mr. Wiberg entered upon this work in Sweden, under the auspices of this Society, in November, 1855. When the Society transferred this Mission to the American Baptist Missionary Union, in May, 1866, there were in Sweden 176 Baptist churches, with an aggregate of six thousand six hundred and six members, and the work had extended into Norway and other surrounding countries. In 1882, a second call came from Sweden to the Society, to assist our brethren there in inaugurating and conducting a publishing and colportage work. In response to this call, Rev. Jonas Stadling, son-in-law to Mr. Wiberg, was employed for three years, during which time he laid the foundations of the Swedish Publication Society.

### 125. West Africa

In 1834 the report says:

The colony on the western coast of Africa will soon become a populous nation. The colonists are laboring to extend instruction to the tribes around them, and have applied to us for tracts that shall show them the way of salvation.

The record twenty years later is both general and picturesquely concrete:

Donations of books and tracts have frequently been sent to Africa, by the Society, especially to the various missionary stations of Liberia. From Brother Jacob Vonbrunn, of Bexley, Liberia, a letter has been received, dated September 15, 1853. Brother V. is a native African. He had charge of the mission of the American Baptist Missionary Union, before the arrival of Messrs. Shermer and Goodwin. He writes: "We have but one school at the settlement of Bexley, which I had under my care at the time I received a donation of books, most useful books indeed. The Sunday school above mentioned is kept by myself, free of any other expenses; that is, the place where the school is kept was built free of any expense but mine, and now, to supply such needful articles for the use of the interesting little school, no aid has been received except from you. Though I have many other places to go through and preach, yet my interest is very bright, because it is immediately under my care, at my own place of residence, in a good size native town, where many, by my influence, have been brought to live together, with my late father's family. Young men, women, and children, are attending this school. Some of them have adopted the habit of wearing clothes, which is an encouragement to them to attend the means of grace. I pray you could do all you can to assist me in such things that might encourage the poor natives to persevere."

## 126. South Africa

A widely international situation of intense interest is indicated in the following report of the Board (1854):

Burman missionaries, in passing through Africa to Asia, touch on the dark shores of Africa, and send us tidings of men who perish there through lack of knowledge. They ask us to appoint a colporteur to labor at Cape Town, and name a man well suited for the work. The following extracts from letters of missionaries will awaken sufficient interest, we hope, to induce some friend or friends to furnish the necessary means. Extracts from letters of Rev. E. B. Cross, missionary to Burmah, February 2, 1853: "On our way from Tavoy, in Burmah, we had occasion to stop a month at Cape Town, South Africa. While there I became acquainted with a number of Baptist families, and parts of families, and had the privilege of baptizing a man about the age of forty-five, who seems to be a man of respectability, and well reported of by the brethren. There is no Baptist church in the place, but I think that the measures that were set on foot while we were there will result in the organization of one. A gentleman from London, lately settled in this place, thinks he has a call to preach. He is a man about thirty-six years of age, and has a good character for faithfulness and piety. He is a warm-hearted, zealous man, quite familiar with the Scriptures, and of the right views on the doctrines of grace and communion. He would be willing to enlist as a colporteur under your Society. This would give him a good opportunity, in due time, to make his way to the ministry, on which his heart is exceedingly bent. He seems to feel, 'Wo is me if I preach not the gospel.' If you think it consistent with the character of your Society, you can correspond with him on the subject of his becoming a colporteur. His address is W. G. Rawbone, Esq., No. 7 Ziche Street, Cape Town. For further information I would refer you to J. T. Lawton, Cape Town. Mr. Lawton is a very wealthy man, and a man of great liberality. I feel a great interest in the establishment of a Baptist church at Cape Town; for this, among other reasons, that it would be a stopping-place for our missionaries in their passage to and from India. This would be very pleasant to the missionaries, and they would be of great use to the church."

He writes again from Georgetown, N. Y., August 29: "I received a letter not long since from Mrs. Bennett, whom you know as one of our best missionary ladies, dated at Cape Town. She says: 'Brother Rawbone (the gentleman I mentioned) has been in, and wishes me to write for tracts from The American Baptist Publication Society. If you can get them as grant very good, but if you cannot, he will be responsible to the amount of five pounds ($25). He wants a good and large supply. If you can send out a good supply as a grant, or to be paid for, you can do so through the agency of the firm of Seecumb & Taylor, Boston.' With

many hopes of the great success of this feeble effort, in a direction where I know great things can be expected, I remain, affectionately, E. B. Cross."

Another point in South Africa has been touched recently. In 1917 Dr. E. M. Stephenson organized a teacher-training class by correspondence. Rev. W. H. Doke, a student at Crozer Seminary and later pastor at Saltillo, Pennsylvania, took with him to Port Elizabeth, South Africa, full notes of lectures by Doctor Stephenson given at Crozer and Saltillo. The result was that Mr. Doke became Teacher-training Secretary for all South Africa and organized the territory for that purpose.

### 127. Burma

Asia through the Judsons and Luther Rice may be said to have brought the Society into existence. In the Fifth Annual Report we read:

All the profits of the Tract Magazine were devoted to the publication of the Scriptures and tracts in Burman, etc. A beginning was made toward collecting funds for the publication of tracts in Burma, in the Burmese language, under the direction of the missionaries.

"Tracts can go where Bibles and Missionaries cannot" says the Report justly. And in 1832:

The claims of Burma were enforced this year by an affecting letter from Mr. Judson at Rangoon, in which first recorded the memorable words now grown familiar with us all: "The Great Annual Festival is just past. During this festival I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been 6,000 applicants at the house. Some come two or three months' journey from the borders of Siam and China: 'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontier of Cathay, a hundred miles north of Ava: 'Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is little known: 'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.' Brother Bennet works day and night at the press; but he is unable to supply us; for the sale is great at Maulmain and Tavoy, as well as here . . .

A spirit of religious inquiry is extensively spreading throughout the country; and the signs of the times indicate that the great renovation of Burma is drawing near." More and more urgent came the call. Writing from Maulmain, Doctor Judson says, "American Tracts are in such demand here, that I should distribute the whole package in a few days if I gave them freely." Besides this grant of their own tracts, the Board paid over $418, received for printing others in the Burman language.

It is said by missionaries that in their towns they find natives giving good evidence of piety who have never heard a living teacher but become acquainted with Christ through a tract. A letter from Mrs. Wade to Christian women in Philadelphia published in 1835 was irresistible:

O my dear sisters, in all I have suffered in leaving my friends and my own loved country; in all the dangers and trials I have experienced among the barbarous, degraded heathen, nothing has wrung my heart with such bitter anguish, as to be obliged to deny even a single leaf containing the gospel tidings to a perishing fellow creature, who had heard that there is a way of salvation, and had come to inquire for it. And can you not willingly lay aside the superfluities and elegancies of life, that you may be enabled to give bountifully for the purpose of sending the bread of life to those famishing souls. How shall we meet them at the bar of God, if we have not used every effort in our power to give them His word?

No wonder that "Tracts for Burma" became a slogan.

### 128. China

It was in 1857 that we first responded to a ringing call from China. Missionary Shuck wrote from Macao:

I have written a Christian tract in the Chinese language, of about sixteen pages, and it is now in a course of publication. The workmen have agreed to cut the blocks, and print and bind 500 copies, all for $15; furnishing paper and everything else. I shall have to advance the money myself. What do you intend doing toward publishing tracts in the Chinese language?

Sixty-three years later the Society's report declares:

Ever since the formation of the China Baptist Publication Society, under the efficient management of Rev. R. E. Chambers, we have been greatly interested in its work and progress. Last year we agreed to set aside five

hundred dollars per year, or the interest on ten thousand dollars, for the support of colporters in the Chinese Empire. This year, your Board, at its meeting in December last, voted a donation of three thousand dollars from the funds of the Publishing Department, to assist the China Publication Society in the erection and maintenance of a new printing-house, one thousand dollars of this amount being contributed by a member of our Board especially interested in the work in China.

Again, two years later,

During the past year we have given $500 to assist Doctor Ashmore, of China, in the publication of a Chinese Colloquial New Testament, and $500 to the China Baptist Publication Society to assist the organization in issuing Sunday-school literature.

In 1915 the record is:

During the past year we have responded to an urgent call from the China Baptist Publication Society, indorsed by the American Baptist Foreign Mission Society, for aid in stocking a book-store in Canton, China, with a donation from our own stock amounting to $1,000. This donation, we trust, will enable our brethren in China to make a worthy beginning of a new phase of their publication work, attractive as well to English-speaking residents of China as to the Chinese people themselves. This donation, added to those previously made, including the $500 donation we pay annually for the employment of ten Chinese colporters, makes a total of $8,000 thus far given by our Society to the China Baptist Publication Society.

### 129. The Seven Seas

We have not been able to give space to all the countries mentioned in the records of one hundred years. Hayti and South America, France, Holland, Denmark, and Finland should be included, with old England itself and many others. Our leaves for the healing of the nations have been carried to the ends of the earth. They have sometimes done their redemptive work on the high seas. Let this chapter on areas covered close with a quaint record in the report of 1829:

An interesting young man, whose parents and a younger brother have recently become the disciples of Jesus, still remained himself indisposed to serious consideration of religion; and to the grief of those who knew and loved him manifested the alarming indication of growing skepticism. A mariner from his childhood, he was at this period the master of a

vessel destined for a foreign port; and, on leaving home, he received, with a contemptuous sneer, the Bible which maternal affection urged upon him. To the intimation of his jesting companions, that he might soon follow the example of his parents and brothers, in their public profession of religion, he replied, with awful imprecations on himself if that should be. A few weeks bore him far away from those friends whose delusion he affected to despise. He was on the trackless ocean with no Christian near him. But God was there; and now, for the first time he became convinced of his power, and wisdom, and justice; and with this conviction came the overwhelming consciousness of his delinquency and danger. He opened the word of God, but it spoke of his condemnation. He fell on his knees before the Most High, but the imprecations of past years terrified his soul, and seemed to drive him from the mercy-seat. For five days his agony of spirit increased, and he was trembling on the borders of despair. At this critical period he found a small parcel of long neglected tracts. "The Great Question Answered" arrested his immediate and earnest attention. The first caution there given against some of the principal dangers of an awakened soul, exactly his own case, and the selection of Scriptures there adduced, kindled the first ray of hope in his darkened soul, that even for him there might be pardon; that pardon he sought, he found, and its peace and joy were shed abroad in his heart. You can imagine with what feelings his father met him on his return; no more a scoffer, but a disciple of that faith which lately he despised.

## SUMMARY

The Duke of Argyll in his "Unity of Nature" speaks of light as

> that sweet and heavenly messenger which comes to us from the depths of space telling us all we know of other worlds and giving us all that we enjoy of life and beauty in our own. . . Light reveals to us the fact that we are united with the most distant worlds, and with all intervening space by some ethereal atmosphere which embraces and holds them all.

Our Publication Society as Pioneer of Light is not like the Statue of Liberty enlightening the world, a mechanical creation. It is a living, growing giant, with a flaming torch. Tracts and colportage are its hands and feet, the Bible and Sunday schools are its backbone and head, Baptist loyalty to Christ and his truth are its spinal cord and brain, love of little children and other undeveloped souls is its throbbing heart. For one hundred years the hands have never lost a day's work, and the heart has never lost a beat.

The striking thing, abundantly indexed in the Tabular Supplement, is that the Society grew, *grew*, GREW. Its flaming torch all the way has been the Word of God, translated, expounded, distributed, instilled.

But our study has been inductive rather than metaphorical. Though the data are so varied and almost innumerable, patient attention has shown that they fall into four classes, growing Supplies of Light, growing Transmission of Light, growing Production of Light, and growing Diffusion of Light. The long hundred years of manifold activities which appeared in advance to be a chaos have developed into a cosmos. Every one of the five thousand two hundred Sundays has shed a clearer light because of The American Baptist Publication Society, and the Sunday light has streamed more and more

through every one of the thirty-one thousand week-days. Not only the whole white light, but also our special portion of the spectrum has done its work—shall we call it the health-giving violet rays?—so that, while during the century the population of the United States has been multiplied by eleven, Baptists have multiplied by twenty-seven.

If we were to make a chronological instead of a logical classification, the century might be related to the important factor of headquarters occupied: (1) "Columbian Star" Office, Washington, two and one-half years; (2) rented quarters in Philadelphia, five places, twenty-five years; (3) Five-thirty Arch Street, twenty-six years; (4) Fourteen-twenty Chestnut Street, thirty years; (5) Seventeen-one Chestnut Street, sixteen years.

It is not so easy to assign precise periods of developing work, because much of it was a continuing evolution, all parts of the body grew throughout the century. Tracts were in evidence from the first day to the last. Books after they began never ceased. The same is true of colportage and of Sunday-school promotion. With that in mind stages of progress might be noted for catchword convenience: First period, 1824-1840, tracts outstanding; second period, 1840-1856, colportage outstanding; third period, 1856-1890, Sunday-school "helps" outstanding; fourth period, 1890-1908, chapel cars outstanding; fifth period, 1908-1924, religious education outstanding. The simplest chronological division is by decades; though purely abitrary it is most convenient. A deeply vital and significant analysis would divide the century into three nearly equal parts:

I. Before Griffith, 33 years.
II. With Griffith, 36 years.
III. After Griffith, 31 years.

The essential thing in any attempt to summarize the work of the century is to remember that men, not mechanisms, are the

dynamos of human enlightenment. It is men who invent the mechanisms, make them, use them, act by means of them. Tools, however, are an index and means of progress, often a decisive index and means. That is conspicuously true of the printing-press. No other thing has so completely marked and measured the advancing light of mankind. Before it a few literate; after it rapidly growing numbers of readers and thinkers. Before it almost universal darkness; after it swiftly spreading areas of light. There have been three supreme eras in the development of the mental life of the human race marked by the invention of language, of writing, and of printing. But even a Publication Society in which the press is pivotal has its main potency in the people who use it, giving it material, running it, and distributing the product. The chief part of the history is not that which has occupied the preceding chapters of this volume, but " Part Two " concerning the foremost personalities who have made the Society.

If a Part Three were possible concerning the vast multitude of Christ's followers who have written the pages to be printed, who have handled them in office and pressroom, who have scattered them abroad and who have promoted the whole process, then would we have a complete picture of the Pioneers of Light. On a clear moonless night more illumination reaches the earth from the vast multitudes of stars which are invisible to the naked eye than from all those which are seen. This fact of the physical heavens is a far greater reality in the spiritual kingdom of heaven on earth where Christ has laid his hand on the lowly as well as the great.

In the whole of its first century—as it will be to the end of its last century—The American Baptist Publication Society is composed of all the true-hearted who, loving God and neighbor, seek to serve them by this means of radiating near and far the Light of the World.

The ultimate point in the story of the growing of this light of the Spirit among men is like the growing of the science and

art of physical lighting, as they are depicted on the first page of "Modern Illuminants and Illuminating Engineering," by Gaster and Dow:

The most interesting history of illumination is now in the making; and recent developments, remarkable as they have been, will form but the prelude to even more striking progress in THE FUTURE.

# PART II

## CREATIVE PIONEERS

By MARY CLARK BARNES

I

# FOUNDERS

## 1. Luther Rice

Luther Rice, the first Treasurer of the Baptist General Tract Society, was preeminently a creative pioneer. He more than any other man connected with the organization of the Society was the inspirer of the Christian and democratic ideal of religious education for all people.

He was born March 25, 1783, on his father's farm in Northborough, Massachusetts, and attended the public school of that district. He expected to live the life of a farmer.

At seventeen years of age he began to consider his relation to God as the chief concern of his life. In March, 1802, he united with the Congregational Church after so thorough a conversion from selfish aims that he spontaneously turned his efforts to the promotion of religious ideals among his neighbors and friends.

Deciding to undertake preparation for the ministry, he spent three years in Leicester Academy and entered the sophomore class in Williams College in October, 1806. In 1809 he entered Andover Theological Seminary. He met the expenses of his student life by giving lessons in singing and by teaching school in his vacations. In Andover he participated with Adoniram Judson from Brown, Samuel Newell from Harvard, and Samuel Nott from Union College, in organizing the "Society of Inquiry on the Subject of Missions," of which Luther Rice was made president.

The petition for advice and assistance presented by this organization at the meeting of the Bradford Association, led to the organization of the American Board of Commissioners for Foreign Missions in June, 1810.

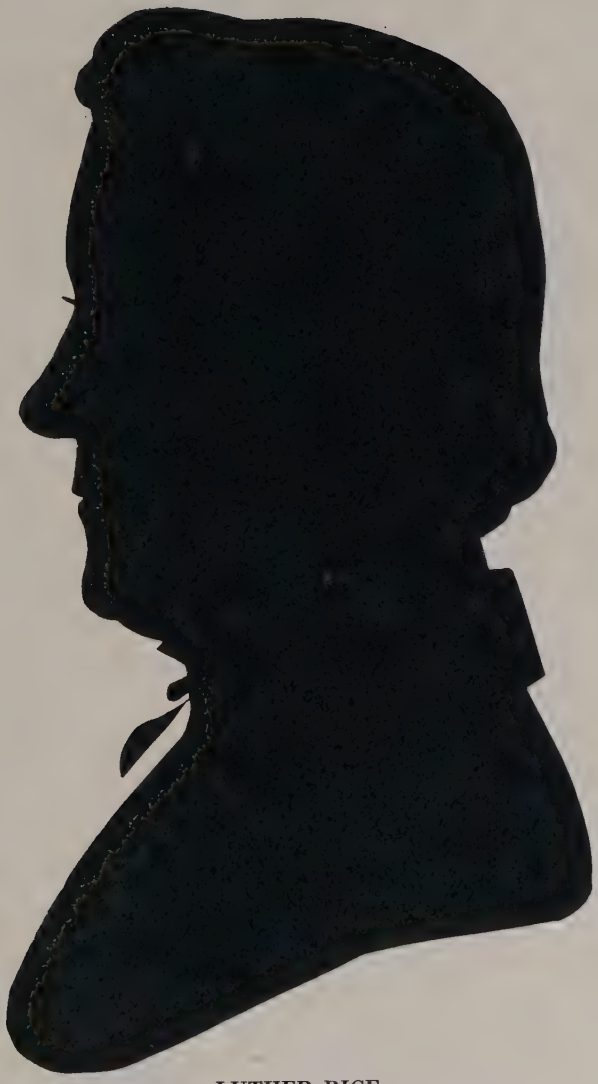
In 1812 the Board reported sufficient funds available for sending Mr. and Mrs. Judson and Mr. and Mrs. Newell to India as missionaries. Later, in response to the urgent and persistent appeals of Luther Rice, the Board voted his appointment on condition of his securing funds to meet his own expenses.

He collected the necessary funds in nine days following this announcement, was ordained with the others in the Tabernacle Church, Salem, February 6, 1812, and sailed from Philadelphia February 18, reaching Calcutta the following August.

After careful study of the form and meaning of baptism as indicated in the New Testament, he was baptized November 1, 1812, by the English Baptist missionary, William Ward, in Calcutta, where Mr. and Mrs. Judson had been baptized nearly two months earlier.

The war then in progress between Great Britain and the United States affected the outlook for service on the part of American missionaries. Finding doors of opportunity closed against them in India by the British East India Company, Mr. and Mrs. Judson and Luther Rice sailed for the Isle of France where they arrived January 16, 1813. Although they had been strongly advised in Calcutta to leave missionary work in India to British missionaries and to devote their energies to Christianizing the Indians of America, they had not faltered in their conviction of duty to the needy millions of India. After earnest prayer and counsel together it was agreed by the three that Mr. and Mrs. Judson should remain in the Orient and that Luther Rice would return to America, "to adjust in a regular and proper way his relations with the Board which had sent him out and to try to engage American Baptists in missionary undertakings."

Expecting to return as soon as these projects could be accomplished, he decided, in order to avoid loss of time, "to study the Malay language en route." He was "to investigate South America as a missionary field," in view of the possi-



LUTHER RICE

Pioneer in Organization and Education

Silhouette from the Original in the Library of the Virginia Baptist Historical Society

bility that India might remain closed to the efforts of American missionaries. Incidentally, he was to seek to restore his health which had become seriously impaired in the experiences of the months since leaving America.

He spent two months in South America, reached New York September 7, 1813, and was granted audience by the Congregational Board September 15.

In their disappointment at the loss of their missionaries, members of the Board were unable to rise to a sympathetic attitude toward the experiences of the Judsons and Mr. Rice.

A committee reporting at the next annual meeting the dissolution of the relation which had existed between the American Board and the two missionaries, Rev. Luther Rice and Rev. Adoniram Judson, added:

> The committee has no disposition to impeach the sincerity of these men, but they regret that the subject was not examined before so late a day. Nevertheless the foundation of God standeth sure. We repose our hopes on this in spite of the instability which we regret to record, but against which no human foresight could provide.

So slow and uncertain were the mails at this time of war and embargo between America and British India that report of the action of the American Board, taken September 15, 1813, formally releasing the two missionaries from their employ did not reach Mr. Judson until September 5, 1815.

After his interview with the Board which had authorized his going to India as a missionary, Mr. Rice met and took counsel with Baptist leaders in Boston, then visited Baptist churches in New York, Philadelphia, Baltimore, Washington, Charleston, Richmond, Savannah, and other cities, spending the winter chiefly in the South. Everywhere, North and South, an enthusiastic reception was given to his message not only by Baptists but by Christians of other denominations. In Washington he was invited to preach before the Congress of the United States, and contributions for the work which he represented were given by various members.

Through his exertions twenty local missionary societies were formed, more than $1,300 was collected for missionary work, and plans were made which resulted in the organization in Philadelphia, May 14, 1814, of the "General Convention of the Baptist Denomination in the United States for Foreign Missions."

When the organization had been effected Luther Rice was elected its first missionary appointee and General Agent and was instructed

> to continue his itinerant services in these United States for a reasonable time; with a view to excite the public mind more generally to engage in missionary exertions; and to assist in originating Societies or institutions for carrying the missionary design into execution.

This commission was couched in terms so vague and general as to leave details to be worked out by Mr. Rice in the development of a type of service hitherto unknown by those who had commissioned him. It was interpreted by him as allowing full scope for employing to the utmost all his powers in the promotion of Christian service among the Baptists of America.

His thorough education, coupled with wide observation and experience and supplemented by months of study and reflection on missionary problems, had qualified him to take a comprehensive view of the needs and the opportunities of the denomination in which he was enlisting for life service. At that time the entire population of the United States was less than the number of foreign-born residents in our country today.

Except in limited areas public schools were in a rudimentary stage of development. Reaction against the "New England Primer" type of education which had prevailed in Colonial days, favored eliminating religious materials from their curricula. The flame of democracy which had kindled revolutionary fires still burned brightly in the new Republic. In their eagerness to diffuse democratic ideals among the people, few educational leaders had learned to trace those ideals to

their source in the heart of Jesus Christ, the Light of the world, the great Democrat of all the ages, who came that men "might have *life* and have it more abundantly."

Luther Rice, commissioned by God as well as by the Baptist General Convention, for missionary service, saw clearly the need for trained leadership and for general diffusion of religious intelligence as essentials in "carrying the missionary design into effective execution."

The Baptist General Tract Society, although entirely distinct and independent in its organization, was so closely associated with the General Convention of Baptists and, later, with Columbian College, through the personnel of its officers and directors, that no intelligent account can be given of its creative pioneers without reference to their work in connection with the two other organizations, and with each other.

By the time of the meeting of the Board of the Convention in April, 1815, Luther Rice was in communication with one hundred and fifteen Baptist Associations in twenty States and Territories and had "visited many of them personally." His detailed reports to the Board of his activities in 1816 and 1817 form a chapter of thrilling interest in the missionary history of our country.

In the second meeting of the General Convention of the Baptist Denomination in the United States for Foreign Missions—its Triennial Convention, in 1817—strong appeals were made for educational work. An amendment to the constitution was adopted providing that,

> When competent and distinct funds shall have been raised for that purpose, without resorting to all mission funds, the Board shall proceed to institute a Classical and Theological Seminary for the purpose of aiding pious young men who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suitable to the gospel ministry.

The name of the "General Convention of the Baptist Denomination in the United States for Foreign Missions" was

elongated by the addition of the words, " and Other Important Objects Relating to the Redeemer's Kingdom," in order to fit it to the enlarged field of service designated by its amended constitution. The Board of the Convention at its annual meeting in April, 1818, voted unanimously to accept the offered cooperation of the Educational Society of Philadelphia and

> That a committee of five be appointed to make arrangements with the Education Society relative to the Institution contemplated, and to carry the intentions of the Board into full effect.

In this same meeting it was voted unanimously

> That the Agent [Luther Rice] be authorized and instructed to press his solicitations for augmenting the special fund provided for in the Constitution, for this department; and at discretion request public contribution, and that wealthy and liberal individuals and the public at large be invited to aid this important design.

It had been understood from the beginning that the location of the Theological Seminary in Philadelphia was temporary. Many considerations led to favorable consideration of the District of Columbia as the place for the permanent establishment of an educational institution which was expected to be national in its constituency and its character.

In 1819 Luther Rice, Rev. Obadiah B. Brown, Rev. Spencer H. Cone, and Enoch Reynolds united in buying a tract of land consisting of forty-six and one-half acres on a height overlooking the City of Washington and, with the help of other subscribers, proceeded to begin the erection of a building 116 feet by 47 feet for the use of the college.

The General Convention accepted the offer of this property, and in the report of the Board for 1821 we read:

> The committee appointed by the Board to procure an incorporation of the Convention endeavored at the last session of Congress to fulfil the duty assigned them. They have with much labor succeeded in obtaining a charter which completely covers the education concern. It imparts a full legal character to a College which shall embrace a classical and theo-

logical department; leaving room for arrangements which by the Trustees of the College have already been made, which place the whole institution, virtually and for ever, under the power of the Convention. The Board have since obtained an incorporation of the Convention from the State of Pennsylvania, which secures legal protection also to the missionary interests.

In the Triennial meeting of the Convention, held in Washington, in April, 1823,

A resolution was adopted expressing gratitude for the generous devotion of the Agent to the College and other concerns of the Convention, manifested by the appropriation of his whole time and compensation to promote their interests.

In the "Address of the General Convention of the Baptist Denomination to their Constituents" published in "The American Baptist Magazine" for September of that year we read:

The Convention find pleasure in stating that their anticipations were fully equalled on visiting the College edifice, near the City of Washington, which, having been raised under their associated relations, becomes an object of their affectionate regard. . . They owe also a debt of thankfulness to their indefatigable Agent, the Rev. Mr. Rice, whose attention to missionary and collegiate concerns, has been steady and uniform, and who has obtained for the Convention a printing office, together with its furniture and two good dwelling-houses, which he has procured by the monies voted as a compensation for his services for several years past, and by the personal favors which, from generous individuals, he has had the pleasure of receiving.

To this expression of gratitude to their Agent the writer of the "Address" adds, "Such will never ultimately suffer as wait for their recompense until the resurrection of the just." This pious reflection characterized quite accurately the attitude of the Convention toward the financial aspects of their educational enterprise. The address was signed by "Robert B. Semple, President, Enoch Reynolds, Rec. Sec."

Luther Rice, then at the height of his power and influence, had been characterized as "a man of Herculean powers" and as

possessing talents of the very first order, combined with sprightliness, wit, pathos, and a natural and vigorous eloquence—exceedingly felicitous and impressive in public address.

In personal appearance he was described as being

above the ordinary height, erect, well proportioned, of commanding presence, and a peculiar dignity of appearance, with remarkable self-possession and readiness of utterance.

His power as a preacher is sufficiently attested by the fact that Francis Wayland, when a young man of twenty years, in the last year of his medical studies, was converted under the preaching of Luther Rice and turned to the ministry and later to his great educational work as President of Brown University.

The Tenth Annual Report of the General Convention, published in the "American Baptist Magazine" for September, 1824, reveals the stress of responsibility placed by the Convention Board on their Agent, Luther Rice, for securing funds for the steadily expanding missionary operations of the Convention and also the enormous pressure exerted on him for financing the growing work of Columbian College of which he had been made Treasurer.

That in this same year he was made Treasurer also of the new Baptist General Tract Society can be accounted for only on the supposition that he had come to be regarded as possessing superhuman powers.

At the second annual meeting of the Tract Society in Washington, January 4, 1826,

After addresses from Messrs. Lynd, Cornelius, and Stow, the same directors and officers were reelected, with a single exception—Mr. Enoch Reynolds taking the place of Mr. Rice as Treasurer.

In New England a seed of disaffection had been steadily growing since the publication in 1814 of the comments of members of the American Board concerning the change of denominational affiliation of Judson and Rice.

The publication in Boston in 1817, by Lincoln and Edwards, of the sermon preached by Judson in connection with his baptism in Lal Bazar Chapel of Calcutta led to an outbreak of hostility among Congregationalists against both Judson and Rice. The attacks were so severe that the missionary, Rev. Samuel Nott, who had been intimately associated with them both, in America and in India, but who had retained his connection with the American Board, wrote and published an open letter to Rev. Enoch Pond, a Congregational minister of Ward, Massachusetts, refuting the insinuations and charges which had been made against them.

In the Library of the American Antiquarian Society in Worcester, Massachusetts, is a collection of addresses and letters giving vivid record of the fears then entertained that others of the Standing Order might follow the example of these missionaries in becoming Baptists. The volume of pamphlets, Number 862, is especially interesting in this connection, containing material more suitably housed in the library of an antiquarian society than elsewhere.

Such publications were not limited to New England. So late as 1819, in Vol. II of "The Quarterly Theological Review, Conducted by Rev. Ezra Stiles Ely, D. D., of the City of Philadelphia," we read on page 94:

> Our respectable Baptist friends, surely, will not boast of the conversion of Mr. Judson; nor glory even in his best missionary labors, until he shall confess and forsake the sin of lying.

On page 93 of the same article, following a statement of the fact that Luther Rice also had been baptized after reaching India, we read,

> Those who have any knowledge of the Rev. Luther Rice, and of his subsequent labors and thriving in the missionary cause, will not wonder at this.

In the better day which has dawned since that time Congregationalists have joined with Christians of other names in

extolling the virtues of these, "our first American foreign missionaries." Even then, the Judsons, farther away, less in the public eye, were more easily forgiven or forgotten; but Luther Rice, present, active, aggressive in his efforts to arouse interest throughout the country for Baptist missions, rapidly awakening enthusiasm and securing contributions for mission work both in frontier America and in the Orient and for education, could not be forgotten and was not speedily forgiven. The charge of "mercenary motives" and of "thriving," made by Enoch Pond and repeated by the editor of the "Quarterly Theological Review," and echoed by many weaker spirits, persisted through all his years of heroic, self-denying service.

Meantime other influences were at work to create division in the constituency of the General Convention. Interest aroused by the trumpet-calls of Rice for an educated ministry for meeting the needs both of America and of the Orient, had begun to crystallize in the form of local education societies demanding local educational institutions. This resulted in diminished contributions for Columbian College from sections in which local education societies were securing funds for local educational work. Meantime, students were coming more rapidly than funds to Columbian College, and the problem of providing ways and means for those who were applying for admission became desperate.

Baptists who from the beginning had been more interested in Oriental missions than in education, began to fear that support for work in the Orient would be lessened by contributions for education in America. In 1825 a strong committee was at work among churches and individuals, especially in New England, to turn the tide of interest to the purposes for which the General Convention had been organized in 1814.

On the other hand, a part of the constituency believed that Christian education in America was failing to receive the degree of support required to meet existing needs.

In an article signed "Vermont," in the "Christian Watchman" of June 25, 1825, we read,

> Those institutions which now exist in a very imbecile state, at Waterville, Hamilton, and at Washington, should be merged in an institution having only one object in view, where donations and funds could not be diverted to any other then the defined purpose for which they were bestowed by the influence of other interests, opposing and conflicting with the purposes of theological instruction.

In the constituency of the Baptist General Convention that "indefatigable activity" of their Agent which had been so highly commended by the Board, aroused feelings of a different order in some of the members.

Prof. E. B. Pollard, D. D., of Crozer Theological Seminary, in his able articles on "Luther Rice and His Place in American Baptist History," beginning in the July number of "The Review and Expositor" for 1913, mentions Dr. Henry Holcombe—who had been engaged in educational work in Georgia and who was the immediate successor of Doctor Staughton in the pastorate of the First Baptist Church in Philadelphia from 1811, when Doctor Staughton became pastor of the Sansom Street Church in the same city, to 1824—as "a bitter antagonist of Doctor Staughton" and a severe critic of Luther Rice, impugning the motives of the latter in becoming a Baptist, and insisting that his salary, eight dollars a week, was "too large."

At the meeting of the General Convention of the Baptist Denomination in the United States, held in New York in April, 1826, the Convention voted to

> request the Trustees of the Columbian College, who were originally nominated by the Convention, to vest the right of nomination in some other corporation.

In the same Triennial meeting,

> The constitution of the Convention was so amended as to restrict its operations wholly to missionary exertions.

It was voted also, " to remove the seat of the foreign missions from Washington to Boston." The name of Luther Rice was omitted from the list of officers of the Convention.

In the " Memoirs of Luther Rice," by Dr. James B. Taylor, page 220, we find in a letter from Baron Stow to Luther Rice, written February 27, 1835, the following sentences:

I deeply felt at the time, and have so felt ever since, that in the unpleasant differences which occurred between us, I had unnecessarily injured you, and I then felt and still feel that I ought to acknowledge the wrong and solicit your forgiveness. . . I feel under obligation to you for many acts of kindness. I should be glad to have it in my power to reciprocate them.

In May, 1835, Adoniram Judson wrote from Maulmein to Luther Rice in America:

I confidently expect that a reaction will take place; and that when temporary and local excitement shall pass away, your name will be enrolled among the benefactors of our country, and of that denomination into which we were ingrafted together. The praise of man, however, is not the boon for which we strive. Our mark is higher, our crown incorruptible. And let us have faith to believe that we shall assuredly obtain.

In his reply to Judson Luther Rice wrote,

I hope that my powers will not quite decay till I have the happiness of seeing the prosperity of Columbian College—till from that institution some laborers shall have gone forth into some part of the heathen world to preach among the Gentiles the unsearchable riches of Christ.

Rev. Jonathan Going, D. D., President of Granville College, 1837-1844, said of Luther Rice:

For twelve years he labored incessantly and laboriously for the small pittance of $400 per annum. To meet the wants of the college he eventually relinquished all his small savings together with some $2,000 or $3,000 which he inherited as a patrimony; so that in 1826 he was without a cent in the world.

From 1826 to 1836 he continued, though without salary, to work for Columbian College and for missions.

In 1864 at the Missionary Jubilee held in Philadelphia to commemorate the establishment of the American Baptist Missionary Union, Dr. Alexis Caswell, D. D., LL. D., President of Brown University, who had been connected with Columbian College first as tutor, then as professor, during five years, and who, later, during thirty-five years, was Professor of Mathematics and Natural Philosophy in Brown University, made this statement:

> I knew Luther Rice, and owe it to him to speak a word for him. I was with him every day when at Washington. I was his successor as treasurer of the College. It was my duty to go over the books and examine all the receipts and disbursements. He has been aspersed. He has been accused of peculation. But he was never guilty of peculation. It is a grateful task to me to do such justice to my excellent friend. In powers of mind he was wholly unsurpassed. He was a marked man everywhere. He was beyond the charge of dishonesty. He never appropriated a dollar to his own use. He wanted simple food and raiment, and gave all the rest to open channels for a preached gospel. He preached like an angel. He had great weaknesses. One was excessive hopefulness; he had a poor horse and a poor gig, with which he performed his benevolent journeys. When he died, he said, "This horse and gig belong to Columbian College and must be sent to it!" And they were sent. As a person of devoted, religious character, no man went before him.

In the fifty-nine years which have passed since Doctor Caswell publicly and emphatically pronounced vindication of the character of Luther Rice, testimony to the value of his life and work has steadily accumulated.

Today no intelligent person would venture to contradict Doctor Pollard's estimate of Luther Rice's contribution to American Baptists in leading them "(1) To think in terms world-wide; (2) To think nationally; (3) To think in terms of leadership."

Columbian College, notwithstanding its rejection by the Baptist General Convention in 1826, had a continuous succession of Baptist presidents until 1910. Two presidents elected since that time are Episcopalians, and one, William Mather Lewis, A. M., elected in 1923, is a Presbyterian.

The tract of forty-six and one-half acres of land on College Hill, bought and paid for through the efforts of Luther Rice, and on which he erected the first college building, was sold (the last of it in 1873) for more than $200,000.

In 1844 the College was moved down-town from College Hill. The name which had been changed to Columbian University, was changed again in 1904 to George Washington University.

The Department of Arts and Sciences of the University includes today "Columbian College," "Teachers College," the "College of Engineering," and the "Graduate School." Who will erect Luther Rice Hall for Columbian College?

At the Centennial Convocation of George Washington University on February 22, 1921, William Bruce King, A. M., LL. M., a member of the Board of Trustees, in his convocation address reported the enrolment of students in the University for that year, 1921, as "approximately 5,000." In the same address he said of Luther Rice, "We salute him today as our Founder."

### 2. William Staughton

Dr. William Staughton, who had been elected as the first Corresponding Secretary of the "General Convention of the Baptist Denomination in the United States for Foreign Missions," was in thoroughgoing intelligent sympathy with Mr. Rice in his attitude toward educational work in relation to missionary efficiency.

This was not Doctor Staughton's first experience in connection with a pioneer missionary enterprise.

In 1792, the year of his graduation from Bristol College, he participated in the formation of that first missionary society in England resulting from William Carey's historic sermon with its ringing double challenge: "Expect great things from God! Attempt great things for God!"

After that sermon a resolution was adopted,

That a plan be prepared against the next ministers' meeting at Kettering for forming a society among the Baptists, for propagating the gospel among the heathen. October 2, 1792, after the public services of the day were ended, the ministers retired to consult further on the matter and to lay a foundation at least for a society.

In this after-meeting seven resolutions were drawn up and unanimously adopted, outlining a basis for such a society. The twelve names appended to these seven resolutions included John Ryland, Andrew Fuller, and William Staughton.

These twelve men endorsed the movement not only by subscribing their names to the resolutions, but by contributing sums of money aggregating £13, 2s., 6d., as a fund for beginning the work.

In the following year William Staughton came to America. At the time of the organization of the Baptist General Convention he was pastor of the Sansom Street Church, Philadelphia.

His missionary enthusiasm, awakened in England by Willliam Carey, was deepened and quickened by his association with Luther Rice whose zeal had been intensified by personal contact with conditions among unchristianized people in the Orient.

Rice and Staughton were a wonderful team—the General Agent and the first Corresponding Secretary of the Baptist General Convention, who were to become the first Treasurer and the first Chairman of the Board of Directors of the Baptist General Tract Society.

At the meeting of the General Convention of the Baptist Denomination in April, 1818, it was voted unanimously that "the Rev. Dr. Staughton be appointed Principal" in the Classical and Theological Seminary established in Philadelphia in that year. Doctor Staughton, in addition to his services as minister of the Sansom Street Church and as Corresponding Secretary of the Baptist Convention, was doing educational work in Philadelphia even before his election as Principal of

the Seminary. He was eloquent as a preacher, and efficient as a missionary executive, but his highest qualities seem to have been enlisted in the work of teaching.

Dr. Rufus Babcock characterizes him as

> the distinguished Doctor Staughton—than whom no man ever had more capability for bringing out and strengthening and polishing whatever there was in his pupils susceptible of improvement.

The number of men who went out from his instruction to fill places of devoted and exacting service seems to justify this estimate of Doctor Staughton as a teacher.

He was described by one of his pupils, the Hon. Josiah Randall, of Philadelphia, as being

> not tall but broad and commanding. He was athletic and fitted to command attention. His voice was loud and sweet. The élite of the Philadelphia bar crowded every Sabbath to hear him. In eloquence he had no equal.

Mr. Randall names himself as "one of the 150 pupils of Doctor Staughton." He says, "Luther Rice persuaded Doctor Staughton to leave Philadelphia and go to the Presidency of Columbian College in Washington," and adds this Edenic touch, "He (Dr. S.) was influenced by his wife, a Goliath in intellect."

In the formation of the Baptist General Tract Society in February, 1824, Doctor Staughton, then President of Columbian College, presided at the meeting for organization and was elected President of the Board of Directors, with Luther Rice as Treasurer.

### 3. Irah Chase

Dr. Irah Chase, who was elected in 1818 by the General Convention of the Baptist Denomination to the professorship of Languages and Biblical Literature in the Theological Seminary in Philadelphia, was a native of Stratton, Vermont, and a graduate of Middlebury College and of Andover Theologi-

cal Seminary, " there being no theological seminary among the Baptists at that time." (1814.)

After being ordained he spent some time as an evangelist in Western Virginia. His vivid descriptions of conditions met in connection with missionary work in that period are found in the " American Baptist Magazine " for 1818.

Coming from that work to his professorship in the new Baptist Theological Seminary in Philadelphia, he brought with him a fresh realization of the need of a general diffusion of religious intelligence among the people. Books were few and expensive. Public libraries were almost non-existent. Newspapers had limited circulation. Churches were circumscribed in service and in influence not only by the lack of an educated ministry but, no less, by lack of intelligent acquaintance with religious principles on the part of members. Under such circumstances the value of tracts in promoting religious intelligence was beyond the power of easy comprehension by us who today are oppressed by the flood of literature with which we are almost overwhelmed.

One hundred years ago when ideas and ideals waited for means of communication, tracts could go where books could not be sent and where periodicals were unknown. In many communities tracts preceded churches, Sunday schools, even public schools.

Before the Theological Seminary was moved to Washington to become the Theological Department of Columbian College, the posibility of establishing a Baptist Tract Society in Philadelphia had been a subject of lively discussion by Luther Rice, Doctor Staughton, Professor Chase, and the group of young students in the Seminary who later, after the removal to Washington, became active in the organization and conduct of the Society.

Doctor Chase's immediate connection with the Society was for a brief period only; in 1825 he was called from Washington to a professorship at Newton Centre. His great contribu-

tion to the denomination was through the schools he served—the Seminary in Philadelphia, Columbian College in Washington, and lastly, and especially, Newton Theological Institution. It was his lot to be a founder wherever he went, and he was fulfilling a characteristic function when associated with Rice and Staughton in the beginnings of the General Tract Society.

### 4. John S. Meehan

Mr. John S. Meehan, in a letter to Rev. B. R. Loxley, of Philadelphia, under date of September 27, 1855, writes:

> When I resided in Philadelphia I had charge of a class in the Sansom Street Sunday School and almost every month had a difficulty in dealing out tracts to the children on account of their anti-Baptist tendencies. [This was prior to 1820.] No Baptist tracts were then printed. I was the printer of the Baptist Board of Foreign Missions at the time and determined to propose the establishment of a Baptist Tract Society in Philadelphia with the intention of making it the commencement of a General Society. In compliance with this design, I had two tracts set in type, as the first publications to be submitted to the society when formed. . . The subject was not matured in Philadelphia, owing to the determination of the Baptist Convention (in April, 1820) to found a college and Theological Seminary in Washington and to remove the publications of the Board of Missions and the Board itself to Washington.

This creative pioneer, John S. Meehan, persisted in his prophetic attitude toward the work until he had the satisfaction of seeing some of the first tracts printed in 1824 in Washington under his direction, in the office of the "Columbian Star."

Later, Mr. Meehan was appointed Librarian of Congress by President Jackson and served in this capacity during thirty-one years.

### 5. Obadiah B. Brown

Rev. Obadiah B. Brown, D. D., Pastor of the First Baptist Church in Washington, who had shared with Luther Rice responsibility for the location of the College, was elected the first President of the Society. Doctor Brown at one time was head clerk in the Post Office Department. He was pastor of

the First Baptist Church during more than forty years. In this period he repeatedly was appointed chaplain to Congress.

### 6. George Wood

In Mr. Wood's house in Washington the meeting for organization of the Baptist General Tract Society was held. He was elected the first Agent—a choice that had already been agreed upon before the meeting, with his rather reluctant consent, for " it was seen that the agent of the society must bear the burden of it " and his " health was very wretched at the time." But of all the circle of men deeply interested in the establishment of the Society there was no one but himself that was not already overburdened, and as he said, " It seemed too great a matter to be delayed for want of any aid I could tender." Mr. Wood, who, by reason of his official position, had most intimate knowledge of the Society's situation and needs, soon perceived the necessity of transferring the headquarters, and made earnest endeavors to bring the other directors to agree to this removal. At last, in 1826, he resigned, hoping to compel the change which he knew to be wise. Other happenings, concurrent with his resignation, presently helped to bring to pass the end he had been seeking. Mr. Wood's story of the beginning of the Society is given in a letter written by him in March, 1853, and reproduced in full in the first chapter of this work.

### 7. James D. Knowles

In studying the characteristics of those whose names were made prominent in connection with the early years of the Baptist General Tract Society, that which first attracts attention is the fact that they were *young* men. Some who spent only short periods of time with the Tract Society, proved by their later service in other connections the wisdom of those who had elected them to official connection with this young organization.

James D. Knowles, who drafted the constitution which was offered, amended, and adopted at the meeting held for the purpose of forming the Society, was twenty-six years of age at that time. He had been a student in Philadelphia under the instruction of Doctor Staughton and Professor Chase, and resumed his studies under their direction in Columbian College on their removal to Washington. While there he edited the "Columbian Star" founded by Luther Rice.

After his graduation he became pastor of the Second Baptist Church in Boston, and later was a member of the faculty of Newton Theological Institution until his death in 1883. He was editor of the "Christian Review" and author of Memoirs of Mrs. Judson and of Roger Williams.

### 8. Samuel Cornelius

That Reverend Samuel Cornelius, whose habit of carrying tracts in his high hat and of dropping them occasionally at inopportune times led to serious consideration of the need of a more stable depository, had reached the venerable age of thirty years when the meeting was called in Washington for the purpose of securing such a depository, along with providing for the production of more tracts. Early in life he had been converted and led into the ministry under the influence of Doctor Staughton. In the year of the organization of the Tract Society he succeeded Dr. Spencer H. Cone as pastor in Alexandria. In 1825 he was elected Vice-president of the Tract Society. Later he was pastor in Mount Holly, New Jersey. He died in 1870 in Ann Arbor, Michigan, where he had rendered pastoral service.

### 9. Baron Stow

Baron Stow, a junior in Columbian College, succeeded Mr. Meehan in charge of the Depository of the Tract Society in the office of the "Columbian Star." At twenty-five years of age he was elected a member of the Board of Managers and

later was made vice-president of the Society. His work in the ministry justified the brilliant intellectual promise of his youth. After a pastorate of five years in Portsmouth, New Hampshire, he went to Boston in 1832, becoming pastor of the Baldwin Place Church, where for sixteen years he was recognized as one of the able and successful ministers in the city. His later pastorate in the Rowe Street Church and his published writings gave evidence of unusual mental vigor and personal devotion to noble aims.

### 10. Noah Davis

Noah Davis, who sometimes has been called the founder of the Baptist General Tract Society, was one of the group of young students under the instruction of Doctor Staughton and Professor Chase who had earnestly advocated the formation of such a society.

He left Columbian College without graduating and was ordained in December, 1823, at Salisbury, Maryland, when he was twenty-three years of age. In the following February he wrote of his need of tracts to James D. Knowles, a senior in Columbian College and Editor of the "Columbian Star."

At the third annual meeting of the Society, which was held in Philadelphia, January 27, 1827, he was elected General Agent and gave himself eagerly to the work. George Wood, his friend and predecessor in office, characterized him as "a Mr. Greatheart in his day." Volumes might be written in recording expressions of his indomitable spirit, his devotion to service, his influence extending beyond the reach of voice or pen. It has been said of him that, at his passing into the other life in 1830, at the age of twenty-eight years,

> he left the Society, and the denomination, all light, all on fire, by the potent contact of his own spirit.

In the annual Report prepared and read by a member of the Board of Managers, Rev. R. W. Cushman, at the next

annual meeting, profound appreciation was expressed of the great loss which had been suffered by the Board, a loss " which the Society too has felt through all its nerves of sensibility and strength." The Report continues:

> Possessing a mind usually bold and practical; early formed habits of activity; a faith that unhesitatingly associated the especial guidance of Heaven with every event which concerned the welfare of Zion; a person and mien which challenged the attention and respect of strangers; while the openness and warmth of his heart was eminently calculated to convert acquaintances into friends, he seemed peculiarly fitted, by the " Shepherd and Bishop of Souls," for the sphere which he filled. He was equally competent to be the Agent of the Society, and its Apostle: to superintend the numerous details of its business at home, and to go forth through the breadth of our land, among our churches, and arouse indifference to attention; and approval, to cooperation.

At the semi-centennial celebration, held in Washington in 1874, Noah K. Davis, LL. D., then Professor of Moral Science in the University of Virginia, gave a notable address on the origin and growth of the Society in whose establishing his father, Noah Davis, had borne so worthy a part.

## II

## BUILDERS

The majority of those who were most active in the organization of the Baptist General Tract Society in Washington in 1824 had gone to that city in connection with the removal of the Theological Seminary from Philadelphia and its merging in Columbian College.

The transfer of the Society's headquarters to Philadelphia in 1826 at the end of the second year of its existence, was a return to the city in which it had been germinated.

The personality of Noah Davis, the first Agent in the new location, his youth and his contagious enthusiasm, awakened fresh interest for a time.

After his passing it became clear that the organization must be built more strongly into the life of the denomination and of the time in order to abide.

### 11. Ira M. Allen

Ira M. Allen, who became General Agent of the Tract Society in 1831, six months after the death of Mr. Davis, found a depleted treasury, an increasing debt, and a despondent Board of Directors.

In the annual meeting of 1832, after reporting conditions as he found them at the base of supplies, he called attention explicitly to the needs of the West, designating those regions in which John Mason Peck was active at the time. Not limiting its field of operations to this country, but looking abroad, he reported,

> The most important fields of usefulness now open before the Baptist General Tract Society are the Great Valley of the Mississippi, the colony of free persons of color in Africa, and the Burman Empire.

In response to these appeals as presented by Mr. Allen, the Board voted an endeavor to secure $20,000 in the coming year for enlargement of the work.

In 1834 Mr. Allen reported receipts of $6,000 instead of the hoped-for $20,000, but steady progress in the work which had made itself felt not only in the West, in the South, and in Burma, but also through Rev. J. G. Oncken, of Hamburg, in Germany! In 1839, after earnest, arduous service as General Agent during eight years, Mr. Allen resigned and accepted the office of Agent for the American and Foreign Bible Society, continuing in this service eight years.

### 12. Benjamin R. Loxley

Benjamin R. Loxley, "the patient man of business," who had been appointed Assistant Agent in the previous year, succeeded Mr. Allen and rendered valuable service during the time of early negotiations with the New England Sabbath School Union concerning an amalgamation of the two organizations with each other, and the reorganization of the Tract Society in 1840. Mr. Loxley was Depository Agent of the Society from 1844 to 1856 and Vice-president from 1857 to 1860.

### 13. Morgan J. Rhees

Rev. Morgan J. Rhees became Corresponding Secretary of the reorganized General Tract Society under the name of The American Baptist Publication and Sunday School Society, and began his work in this connection November 17, 1840.

It is interesting to note the earlier experience of the new Corresponding Secretary in connection with the Sunday school. The first Sunday school in Philadelphia was opened in 1791, "for females exclusively." Later, in 1815, a Sunday school "for boys and girls of the poor, ignorant, and degraded classes" was established by three women of the First Baptist Church. One of the founders, believing that the

presence of children of their own families would encourage the attendance of those whom they wished to benefit, took with her to the school her own son, Morgan J. Rhees, Jr., the first boy enrolled in a Baptist Sunday school in Philadelphia. Grown to manhood, he became first a lawyer, then a minister, and for two years a Secretary of The American Baptist Publication and Sunday School Society. It was said of him that

> He had a fine intellect, the polish of a gentleman, the courage of a brave man, the piety of a saint, and the tenderness of a woman.

He resigned the office of Corresponding Secretary to accept the pastorate of the Second Baptist Church of Wilmington, Delaware, in 1843.

His last annual report as Corresponding Secretary of the Board of The American Baptist Publication and Sunday School Society, dated April, 1843, strongly emphasized the failure of financial support for the work. The receipts for the previous year from all sources had been $9,906.04; while the appropriations were $9,869.27, leaving a balance of only $36.77 on which to begin the work of the following year. Reviewing the opportunities for service pressing upon the Society and the inadequate response to appeals for funds, Mr. Rhees, in resigning the office of Corresponding Secretary, urged the employment of a traveling financial secretary to secure adequate funds for the prosecution of the work.

On motion of J. S. Bacon of Charleston, Massachusetts, the Board was authorized and instructed to so arrange the editorial labors, as they might deem expedient, to enable the Corresponding Secretary to devote a portion of his time to traveling as General Agent.

A final resolution bore testimony to the fidelity and zeal of the late Corresponding Secretary, Rev. Morgan J. Rhees, together with his uniformly kind and Christian spirit.

### 14. John Mason Peck

Rev. John Mason Peck, the intrepid pioneer missionary of the West, of whom it has been said that he "was himself a

whole missionary union," was elected Corresponding Secretary to succeed Mr. Rhees.

A native of Connecticut, born October 31, 1789, he spent his boyhood on his father's farm in the parish of Litchfield, South Farms. At the age of eighteen he began to teach, although himself "sadly deficient" in "orthography and chirography," and making no pretensions "to correct grammatical usages." His conversion in December, 1807, awakened in him a strong ambition for service. At first he was a member of a Congregational church, but two years after his marriage in 1809, on his removal with his wife and child to Windham, Greene County, New York, he and his wife united with the New Durham Baptist Church, five miles from their home. A month later he was licensed to preach, in October, 1811, and in 1813 was ordained to the ministry. He devoted himself earnestly to study, to teaching and preaching; in 1814 he was reading the Greek Testament under the instruction of Daniel H. Barnes, Principal of Dutchess Academy in Poughkeepsie.

In June, 1815, he met Luther Rice, heard his address at the Warwick Association, and entertained him in his home. As a result of their conference, Peck was engaged to do field missionary work in Central New York under the direction of Rice. While in this work he began to look forward to missionary efforts in the "Missouri Territory," and upon the advice of Luther Rice went to Philadelphia to take a course of study under Doctor Staughton, beginning his studies early in May, 1816, and boarding with his fellow students in the family of his teacher.

In May, 1817, in the triennial meeting of the General Missionary Convention of the Baptist Denomination in the United States,

> Messrs. Peck and Welch, who had been for some time under the care of the Rev. Doctor Staughton, tendered their services to the Board, and were accepted.

They were

instructed to proceed as soon as convenient, to the westward, with a view to commence their labors at St. Louis, or its vicinity, in the Missouri Territory.

Following these instructions, Peck, with his wife and three little children in a small, one-horse wagon, left his father's home in Litchfield, Conn., on Friday, July 25, 1817, beginning the long journey of more than twelve hundred miles to St. Louis, where they arrived on December first. The full story of conditions in that city and of the way the missionary met them belongs more properly elsewhere. It is important here to note, not simply the undaunted spirit and indefatigable energy of Mr. Peck, but the wisdom of his many-sided endeavors and the fruitfulness of his ability as an organizer. He and his colaborer, Welch, were teachers as well as preachers, maintaining a day-school and giving courses of popular lectures. Obtaining subscriptions, they built a church, and opened a Sunday school—believed to be the first Sunday school established west of the Mississippi River. In October, 1818, Mr. Peck organized in the Illinois and Missouri Association " The United Society for the Spread of the Gospel,"

to aid the " Western Mission " in spreading the gospel and promoting common schools in the western parts of America, both amongst the whites and the Indians—

" the first society," as Peck records, " ever organized west of the Mississippi for philanthropic and missionary purposes."

The anti-mission party among Western Baptists was so aggressively active at the time, and so successful, that in 1820 the General Convention of the Baptist Denomination in the United States,

having listened with concern to some anti-mission complaints from the West, proceeded to direct the Board to discontinue the missions at St. Louis.

News of the decision reached Mr. Peck when he was critically ill. Sickness and death in his family exhausted his

funds. None the less he wrote the Board he would not abandon the field—a decision which did not shake their own. However, the Massachusetts Baptist Missionary Society commissioned him to continue, appropriating

> five dollars a week for the time actually spent in their services, and notifying him that he would be expected to raise as much as practicable of this amount on the field of his labors, and to make regular returns of his labors and receipts.

He now established himself on a half-section of unimproved land at Rock Springs, Ill., which henceforth became his family residence. With energy unabated he continued in the ways he had already proved wise. Everywhere he was distributing Bibles and Testaments, with missionary pamphlets and tracts, organizing Bible societies and Sunday schools, and whenever practicable, introducing the New Testament as a class book in public schools. In April, 1824, he recorded in his journal:

> It is my intention to found a number of county societies and then concentrate their efforts in a general union of Sabbath schools. These with the Bible instructions may be employed to exert a most powerful influence through this Western country, and will silently undermine the prejudices against missions more than anything else.

Always deeply interested in Christian education, he planned the establishment of a school in Illinois for the education of teachers and ministers, and in 1826 was commissioned by the Massachusetts Baptist Missionary Society to secure the necessary funds. This school, the Rock Springs Seminary, was later moved to Upper Alton and consolidated with Shurtleff College.

His greatest contribution to Baptist organization in America was shared with Jonathan Going, with whom he was associated in a missionary tour of three months in the summer of 1831. As the outcome of their long-continued conference came the plan of The American Baptist Home Mission Society.

It is no matter of surprise, then, that the Baptist General

Tract Society, through its General Agent, I. M. Allen, requested this far-seeing, vigorous worker to become its superintending agent for the valley of the Mississippi. While Mr. Peck did not feel he could render that service, the Society had occasion, in 1839, to make grateful acknowledgment of

the valuable services of Brother John Mason Peck, by whom many Manuals and thousands of pages of tracts have been distributed in Illinois, Missouri, Wisconsin, and the Iowa Territory.

In June, 1841, he was instrumental in organizing the Western Baptist Publication and Sunday School Society, "in strict cooperation with that in Philadelphia," and in September canceled all other engagements to give himself wholly to the work of this new organization, with headquarters at Louisville.

In 1842, while attending the Baptist Anniversaries in New York, he gave an address at the meeting of the Publication Society. Later he met the Board in Philadelphia and

by their request gave them, at full length, his impressions of what ought to be done by them, and how to do it.

Doubtless this increased the high esteem in which he was already held. For in the annual meeting of 1843, in which Mr. Peck was introduced as the new Corresponding Secretary, the following was adopted:

*Resolved,* That the project of providing our destitute ministers and missionaries in the Western Valley with small libraries is an object of paramount importance in the operations of the Society, and deserves the cordial cooperation of the benevolent.

Under date of July 10, 1843, the new Secretary issued a circular "calling attention to certain salient points of the Society's operations, past, present, and future." In this circular he declares the "paramount object of the Society" to be

to make all the members of our churches, and all other persons over whom our ministry has influence, a reading, thinking, working, and devoutly religious people. This great end to be obtained in humble reliance on the blessing and Spirit of God, through the instrumentality of the press.

At the next annual meeting, 1844, Mr. Peck reported sending out 840 circulars, more than 500 letters (not typewritten), and various other activities including traveling 8,863 miles. Dr. J. Newton Brown, in his "History of The American Baptist Publication Society," records:

It appears that the operations of the Society had been increased about one-third; not so much by enlargement of funds as by effecting more rapid sales—turning the small and utterly inadequate capital to better advantage.

In attendance at the last meeting of the Triennial Convention, in Boston, November, 1845, when he was Secretary of The American Baptist Publication Society, it remained for him to become

a member of the committee which framed the constitution of the Missionary Union. He took active part in the debate of the question of its adoption. He was the chairman of the committee on missions in India. His personal pledge of one hundred dollars was the first to be made in the long list of subscriptions which resulted in the cancellation of the debt of $40,000 which had crippled the energies of the Foreign Mission Board.[1]

In 1853 he, with Heman Lincoln and H. G. Jones, Jr., drew up and presented a plan for the organization of a Historical Department of The American Baptist Publication Society. The plan was unanimously adopted. Later The American Baptist Historical Society was launched as a separate and permanent organization.

In September, 1845, Mr. Peck resigned the office of Corresponding Secretary, his resignation to become effective at the next annual meeting. He named as reasons for this action, "the encouraging prospects of the Society on the one hand, and his own age, distance, and absence from his family." At the time of his resignation he was fifty-seven years of age. By one who knew him he was characterized as

Robust in intellect, strong in purpose, positive in his opinions, and bold in their advocacy, a born missionary and a thorough-going Western man.

[1] Austin Kennedy de Blois, "John Mason Peck."

On returning to his home after resigning the secretaryship of the Publication Society, he again devoted himself to missionary, educational, and literary work in the West.

Doctor Jeter characterized him as

not only a pioneer, but a master-spirit among the pioneers. Perhaps no man of the class did more than he to guide the thoughts, mold the manners, and form the institutions of the West.

### 15. Thomas S. Malcom

Thomas S. Malcom was elected to succeed John Mason Peck as Corresponding Secretary of the Publication Society. In his six years of service, beginning in 1846, he seems to have succeeded in inspiring interest in the work among an increasing number of people. It is recorded that eight hundred persons shared in " making up " a fund of $10,000, the income from which was to be used " perpetually, for the gratuitous distribution of books and tracts." It is interesting to note that members of the Board contributed $2,325 of the $10,000 fund.

Members of the Finance Committee, in those days, devoted one hour every week to the Society, meeting at seven o'clock in the morning, before attending to their own business.

The annual reports of the Society show steadily growing enthusiasm in regard to all its lines of work. Deficits were met. Old debts were paid. Funds were secured for new work. Publications were increased. Additional colporters were engaged. Gratitude instead of complaint characterized the communications sent to the constituency. Of the personality of the man under whose guidance these changes were wrought, we have been able to learn very little. In the report of the Board of Managers for 1853, presented by Rev. Heman Lincoln, we read, " the year, just ended, has been marked by peculiar trials." After naming the loss of Dr. G. B. Ide, Mr. G. Kempton, and Mr. A. D. Gillette through their removal to " other fields of labor " the report continues:

The Corresponding Secretary, Rev. T. S. Malcom, whose zealous and efficient watch-care has nurtured the Society from youth to manhood, whose enthusiasm, tempered by prudence, has commended it to the favor of the churches, and lifted it from a state of weakness and depression to a condition of eminent prosperity and usefulness, has suffered during the year from impaired health, and announced to the Board, several months ago, his purpose of retiring at the present anniversary from the post he has so long and so ably filled. Rev. Kendall Brooks, elected by the Board shortly after the last Anniversary, to lighten the labors of Brother Malcom, and fill the place of Associate Corresponding Secretary, entered upon his duties in September last, but after four months of service, in which the Board learned to esteem him as a brother beloved, and peculiarly fitted for the duties assigned him, he was induced to accept a professorship in Waterville College to which he had been unanimously elected. Rev. Heman Lincoln, at the solicitation of the Board, consented to fill the vacancy occasioned by the resignation of Bro. K. Brooks till the annual meeting of the Society, and he has accordingly discharged its duties to the present time. These successive and rapid changes in the Board and the executive offices of the Society, have occasioned much perplexity, and have interfered seriously with the efficient prosecution of the great interests of the Society. But the Board would gratefully acknowledge that, in the midst of numerous hindrances, God has been their helper, and has enabled them to attain greater prosperity than in any former year.

Doctor Eddy characterized Mr. Malcom as "indefatigable, industrious, fertile in expedients, ever working."

Knowing him only by the results of his work, we, in accordance with the resolution adopted by unanimous vote of the Society at the annual meeting in 1853,

desire to express our high appreciation of eminent services performed by him in contributing to raise it to its present position of importance and usefulness. His name will ever be identified with the history of the Society, as one of its truest benefactors and greatest blessings.

### 16. Kendall Brooks

Rev. Kendall Brooks, D. D., who resigned the office of Associate Corresponding Secretary of the Publication Society in September, 1852, at the end of four months of service to become Professor of Mathematics and Natural Philosophy in Waterville College, Maine, later, after an interval of twelve years in which he was pastor of the First Baptist Church of

Fitchburg, Massachusetts, again entered the service of the Publication Society as Editor of the *National Baptist*. He became President of Kalamazoo College, Michigan, in 1868 and there rendered the crowning service of his life as an educator of young men and women to whom he personified their highest ideals of scholarly Christian manhood.

### 17. Heman Lincoln

Rev. Heman Lincoln, D. D., in the few months of his service as Associate Secretary, so manifested his ability to bring things to pass that he was strongly urged to accept the office of Secretary of the Publication Society in 1853, but the Baptist church in Jamaica Plain, Massachusetts, whose pastorate he had accepted, refused to release him for that service. After six years in this pastorate and eight years as pastor of the Central Baptist Church in Providence, Rhode Island, he nobly completed his life service as a professor in Newton Theological Institution, admired and loved by all who knew him.

### 18. William Shadrach

Dr. William Shadrach, elected Corresponding Secretary in June, 1853, began his work for the Publication Society in September of that year. He came from Wales to America in 1819 at fifteen years of age. Having been baptized in 1825, and ordained in 1828, he served as pastor of several churches in Pennsylvania during brief periods. For three years he was Agent of the Pennsylvania Baptist State Convention. He devoted untiring energy during six years, 1847 to 1853, to securing funds for the university at Lewisburg. From 1853 to 1856 he was Corresponding Secretary of The American Baptist Publication Society. He was Special Financial Agent of the Publication Society from 1857 to 1861; Special Financial Agent for Lewisburg University, 1862 to 1863. He did pastoral work with various churches from 1863 to 1890, then—HOME.

This honorable record of what he did will seem inadequate and unsatisfactory to all who knew him. What he was so far surpassed all his doing, that words fail to express the most salient characteristics of the man.

Doctor Shadrach possessed a vivacity of spirit, a power of adaptability which readily lent itself to itinerant life, to public speech, to personal influence over others. His dislike of uniform programs, of conventional procedure, made office life uncongenial to him. In the Annual Report of the Board in 1857 we read:

> At your last anniversary, it was stated that your Corresponding Secretary, William Shadrach, D. D., had already tendered his resignation to the Board, and that he declined a reelection. Unwilling, however, to lose his valuable services as the Board had been, he was reelected, but only to present again his resignation at the first meeting of the Board. He closed his labors as Corresponding Secretary with the month of June. The Board looked on this as an event greatly to be deprecated. He was familiar with the history, the work, and the necessities of the Society, and enjoyed, to an unusual degree, the confidence of the Board and of the churches in the field of our operations. While retiring from this office, we are happy to say, that his interest in the Society has not diminished. He has accepted and already entered upon the duties of another appointment from the Board, for the completion of a work that shared largely his attention as Secretary.

This new " appointment " was to the office of Special Financial Agent to secure the sum of $100,000 for enlargement of the Society's capital. On October 30, 1857, Doctor Shadrach reported " pledges written and unwritten " for " about $60,000 toward the desired $100,000."

A certain combination of candor, directness, genial comradeship, and tact, made him a welcome guest, a popular speaker, a valued friend, to young and old, on the frontier, in the city, wherever he came in contact with human life.

Speaking of the reverent attention with which Lewisburg students habitually followed Doctor Shadrach in prayer, when he was with them, Doctor Loomis said, " It was because we were convinced that he who was acting as our leader was

himself beloved of God." That conviction was not limited to Bucknell students. It was shared by those who best knew Doctor Shadrach.

### 19. John Newton Brown

Rev. John Newton Brown, D. D., appointed in 1849 as Editor, "to supervise all the publications" of the Society, was the first of that line of able men whose editorial work has contributed to the standing among publishing houses which now is universally accorded to The American Baptist Publication Society. He was born in New London, Connecticut, in 1803.

He was baptized in Hudson, New York, in 1817, graduated in Hamilton in 1823, ordained in Buffalo in 1824. After pastorates in Buffalo, in Providence, in Malden, and in Exeter, he became Professor of Exegetical Theology in the New Hampton Literary and Theological Institution. As editor of the "Encyclopedia of Religious Knowledge," and author of various works he was widely known and honored. He has been characterized as "one of the purest spirits earth ever knew."

His "singular simplicity of character" was joined with a "rare persistency of purpose" and "power to work with cheerful diligence."

In connection with his regular duties he did a large amount of editorial work for the "Christian Chronicle" and the "National Baptist."

During the ten years of his connection with the Society in his official relation the efficiency of its publication work was greatly advanced.

His appreciation of literary values and his respect for the integrity of an author's work are clearly manifested in his Introduction to "Bunyan's Experimental Works" published under his supervision in 1852.

In 1859 he retired from the editorial office on account of failing health.

Doctor Cathcart, in his "Baptist Encyclopædia," says of him:

Doctor Brown had poor health most of his life, but it was the only poor thing about him; he had great faith; he was never angry; he loved every one; he was the meekest man the writer ever knew; he walked very closely with God. He fell asleep in Jesus, May 14, in Germantown, Pa.

## III

## RECONSTRUCTORS

### 20. Benjamin Griffith

Rev. Benjamin Griffith, D. D., Pastor of the New Market Street Baptist Church in Philadelphia, was elected a member of the Board of Managers of the American Baptist Publication Society in 1852. In the words of his friend, Charles H. Banes, he was recognized

> as a man among men, far-sighted, forceful; clear and decided in his convictions, courageous, but calm in his expressions.

To this same friend, Colonel Banes, we are indebted for the little information available concerning the early life of Benjamin Griffith, the "flaxen-haired boy" of Welsh parentage, motherless from infancy, who was wholly orphaned at eleven years of age by the death of his father. After two years of life with his uncle in Mechanicsburg, Pennsylvania, where his time had been divided between his uncle's country store and the country school of the district, he mounted a colt provided by this uncle and started alone on his long ride to Baltimore, "to make his own way in the world on his own account."

In Baltimore he became a member of the Sunday school of the First Baptist Church and formed friendships there which were dear to him to the end of his life.

Here was germinated what became his life-long devotion to Sunday-school work, illustrating a paragraph in his report for the missionary department in 1871:

> A Sunday school is organized. It becomes the center of a quiet but mighty influence; through it impressions will be made upon hundreds, shaping them for eternity, and they in turn will mold other minds. Scores

may be gathered to Christ by means of its instrumentality. But at the time of its organization, the only report that could be made was "one Sunday school established."

Finding employment as clerk in a store he spent six years in Baltimore, chiefly in mercantile work. Colonel Banes writes of him,

His life was chaste and pure, but his love for gaiety, and especially dancing, interposed for a time between the church and the world.

Finally in November, 1839, at eighteen years of age, he was baptized in the First Baptist Church where he had become a member of the Sunday school soon after going to Baltimore. In the following year, 1840, he entered Madison (now Colgate) University, as a student in preparation for the ministry. Not content to wait until the end of his period of preparatory study before passing on to others something of the benefit he was receiving, he looked about for opportunity to render needed service. Finding an unoccupied field two miles away, he gathered the children of the neighborhood, organized a Sunday school and "became about everything for it—superintendent, teacher, and burden-bearer." After his graduation from the University in 1848 he became missionary pastor in Maryland with salary of $400 a year. He left this work in 1851 to accept the pastorate of the New Market Street Baptist Church in Philadelphia.

In personal appearance he was described by one who knew him at that time as

a youngish-looking man—he was in his thirtieth year—of medium height and rather slim, with frank open features bronzed by exposure to the sun; quiet of demeanor and graceful in movement, with a sweet, clear, penetrating voice, enunciating every word distinctly.

In September, 1854, after the erection of a more commodious building in a location more favorable for efficient work, at the corner of Fifth and Buttonwood Streets, the name of

the church was changed to the Fourth Baptist Church of Philadelphia.

Not only did Doctor Griffith secure generous financial contributions for the Publication Society from the church of which he was pastor, even during the time when it was building the new house of worship, but he gave unstinted personal service as a member of its Board of Managers.

In October, 1854, the month following the dedication of the new church, he married Elizabeth C. Crozer, a daughter of John P. Crozer, of Upland, Pennsylvania, a woman sympathetic with his highest ideals of life and service. To her he wrote, concerning his work as a member of the Committee on Publications:

> I went to the rooms and remained in committee meeting till half past six o'clock. This kind of work is very taxing, not simply on time, but on mind and body. I came home completely jaded. And now, what do you think I have been doing? Reading another book manuscript, three this week. I expect another one shortly.

Doctor Blackall has written of him,

> From the very beginning of his membership in the Board, his capacity for leadership was shown, in the wisdom of his practical suggestions and his eminent executive ability.

His first year as a member of the Board of Managers was the year in which had occurred the resignation of Thomas Malcom as Secretary, the election of Kendall Brooks as Associate Secretary, his resignation at the end of four months to accept a professorship in Waterville College, and the appointment of Heman Lincoln to fill the office for the remainder of the year, succeeded by his election as Corresponding Secretary and the unsuccessful effort to secure his release from the pastorate of the Jamaica Plain Baptist Church to enable him to accept the secretaryship. In addition to these changes, the Board, in the same year, lost three experienced and valuable members by their removal to other fields of labor.

In this time of swift and bewildering changes in the staff of workers the practical sagacity, wise discrimination, and judgment of this new member of the Board of Managers soon became evident. The Board's appreciation of these qualities was shown in their appointment of Mr. Griffith as chairman of important committees, appointments which he thoroughly justified by the service which he rendered in such connections.

His discretion and tact were especially demonstrated in his work as chairman of the committee appointed in 1853 to "designate the duties of the secretaries"—a subject which had become of delicate and urgent importance in the stress of frequent changes of personnel in the staff of workers. That the matters under discussion in this connection were not all adjusted in a moment is indicated by the following extract from a letter written by Mr. Griffith under date of June 29, 1856:

> This committee on depository agent and help, which has had so many meetings, will have another meeting on Monday, nine o'clock, probably all day. The business is very important. I ought to be there.

As Chairman of the Committee on the Publishing Fund he reported at the Annual Meeting in 1854:

> Your Committee speak in soberness when they give it as their calm and deliberate judgment, that $20,000 additional to the Publishing Fund are not only desirable, but imperatively demanded. The field before us is widening on every side.

In 1856 Mr. Griffith was entrusted with many of the details of negotiations which finally resulted in merging the New England Sabbath School Union into the Publication Society—a transaction which ultimately was satisfactory to all concerned.

Doctor Blackall records that in this same year, 1856, Mr. Griffith was

> a member of a committee to revise the anniversary minutes and prepare them for publication; and also one of a committee "to prepare a suitable

testimonial on the resignation of the Corresponding Secretary, William Shadrach, D. D." His name appears as author of several important resolutions, proving that every department of the work of the Board came under his notice and awakened his interest; and during the fiscal year he was present at twenty-one of its twenty-five meetings.

When in May, 1857, he accepted the secretaryship of The American Baptist Publication Society, he brought to the work not only intense interest in and devotion to the causes which it represented, but also personal experience in some of the leading lines of service which were to come under his administration. Moreover, he entered upon his new responsibilities with the practical assurance that funds would be available for carrying out his ideals for the promotion and expansion of the work.

In its history of thirty-three years the Society had had a succession of agents and secretaries, including some of the noblest spirits known in all history. Their terms of office had been brief, averaging less than three years each. Among the managers and other officers in that time had been men of exceptional ability who had come and gone in a constantly changing procession. Funds had been collected where they could be found with no stable source of supply. Yet, notwithstanding all uncertainties and all vicissitudes, the work had grown and developed marvelously. The time at which Doctor Griffith accepted the office of Corresponding Secretary of The American Baptist Publication Society, May, 1857, was a time of change within the ranks of the Society. The resignations early in the year of the Treasurer, Charles B. Keen, because of a prospective absence of several months in Europe, and of the Depository Agent, Mr. Loxley, on account of impaired health, after many years of laborious, faithful service, brought a strong sense of loss in the working staff. Two members of the Board, Rev. M. G. Clarke and Rev. A. C. Wheat, for reasons of health and absence from the city, had resigned. The death of William Colgate, of New York, a Life Manager,

an early and staunch friend of the Society, was deeply felt not only on account of his generous contributions but also because of his strong outspoken denominational loyalty, especially in the matter of Bible translation.

Another Life Manager, Rev. J. G. Collum, of New Jersey, and two Life Members, Rev. Lovell Ingalls, of Burma, and A. M. Beebee of New York, died in this year.

The Business Department of the Society was embarrassed by advances made for missionary work, and liabilities had been increased by purchasing the assets of the New England Sabbath School Union.

In addition to change and losses within the Society, the cloud of possible civil war loomed vaguely in the national horizon, bringing uncertainty and gloom in the general outlook. In the face of this combination of circumstances, his comment on his election was: "Whether I can do any portion of what is required remains to be seen. I shall try, and try hard." That pledge was kept through all the thirty-six years which followed to the end of his life of devoted service.

The centralization of power in the early years of his occupancy of the secretaryship is impressive:

> The Corresponding Secretary was made also editor, publishing agent, depository agent, and assistant treasurer. . . At his suggestion, the varied work of the Board was rearranged and a "Standing Business Committee" was formed, of which Mr. John P. Crozer was made "Permanent Chairman." By-laws were at once adopted for its guidance; auditors were named; reports were required monthly from each department; the agency system was revised; the colporters were held to a more strict account of their sales, inevitable losses being charged up to profit and loss account; and the whole system of colportage was revised, the details being carefully worked out by the Secretary. . . The "one-hundred-thousand-dollar fund" effort was temporarily suspended. . . The Secretary was asked to raise fifteen hundred dollars "to meet the present exigencies of the times," and temporary loans from banks were authorized and arranged, but no promise went unpaid, and never was a single note in bank protested.

In all this reefing of sails before impending storm, so graphically described by Doctor Blackall in his memorial article on

Benjamin Griffith in relation to the Publication Society, from which the above quotations are made, Doctor Griffith's "courage never faltered and his faith never wavered." Other coworkers nearer than Doctor Blackall was at that time to Doctor Griffith, were ready to confirm this testimony to the character of the man who had come to the secretaryship for such a time as that which immediately followed his election, and for all the later time during which he was spared to serve.

A part of his power in service was faith in his coworkers allied with faith in God, and supplemented by his power to arouse and to hold the confidence and cooperation of others in his own plans and purposes.

One phase of the readjustments made in the early part of Doctor Griffith's work as Corresponding Secretary had been the complete separation of the Missionary and Business Departments of the Society. Each was given its own set of books, and accountings were kept entirely separate from each other, although the Corresponding Secretary was executive head of both as of all other departments of the Society's work. Able leaders were given responsibility for certain departments of work but "They were held responsible to him, for in every matter of importance he formed the final court of appeal."

Not only was Doctor Griffith strong and courageous; he was gentle. One who spent years in his employ said of him, "He could move and overcome obstacles in the most gentle way without making enemies of those he felt obliged to oppose." Another said of him, "In every difficulty he would listen patiently and always decide kindly but justly." Dr. J. N. Murdoch, Corresponding Secretary of the American Baptist Missionary Union during many years, said of Doctor Griffith:

> He was always transparent, direct, and sincere. His sense of honor was keen and exacting, making him scrupulous in his intercourse with his friends. He was a man with whom one could afford to differ. I never

saw him ruffled or impatient in the sharpest discussion on points of difference.

At the end, in 1893, when the thirty-six years of service which Benjamin Griffith had given to the Secretaryship of The American Baptist Publication Society were finished, a chorus of eulogy from every side testified the universal appreciation of his life and work.

Could he have spoken, it would have been like him to call attention to his coworkers and to claim for them credit for a portion of the success which was being attributed to him. His organizing ability seems to have been one of his greatest assets in connection with the work of the Society. It was said of him by one who was a prominent member of the Board of Managers during twenty-one years,

> When it came to the marshaling of forces and organizing for work, his superiority was felt and cheerfully conceded by his associates rather than asserted by himself.

All who have had experience in executive work realize how much depends on the quality of the forces available for marshaling and organizing.

### 21. John Price Crozer

One name which instantly suggests itself in connection with the work of Doctor Griffith is that of John Price Crozer, Vice-president of the Society from 1851 to the end of his life in 1866. It would be interesting to trace the parallel between the development of The American Baptist Publication Society and the experiences of the man whose name in later years came to be so indissolubly linked with that organization.

Dr. William Staughton when at the height of his power as pastor of the First Baptist Church of Philadelphia, where " he was recognized as the leader of his profession and invariably preached to crowded houses," went one day to Springfield, ten miles west of Philadelphia, to preach the funeral sermon

of a young girl, a farmer's daughter. John Price Crozer, then a boy fourteen years of age, whose home was with his parents on an adjoining farm, was in the little company of neighbors and friends seated on chairs and benches in a room of the low-ceilinged farmhouse in which the service was held.

In the following April, 1807,

> John and his sister Sarah were baptized by Doctor Staughton, in the Schuylkill at the end of Spruce Street, and united with the First Baptist Church of Philadelphia. . . At Marcus Hook, eight miles off, there was stated preaching once a month, which John always attended, and once a month, or oftener he attended divine service in Philadelphia; sometimes taking one or both of his sisters, and at others going alone on horseback.

For several years following this time, until after the death of his invalid father in 1816 and of his mother in the following year, John had the entire management of the farm.

Then came a period of change, after the farm had been sold and its proceeds divided among his two sisters, two brothers, and himself. Until 1824 he steadily felt the stress of poverty, of toil, of rigid economy, of disappointment, of vicissitude.

In 1824 when he had just passed his thirty-first birthday and was emerging from poverty to competence, Doctor Staughton, who had exercised so potent an influence over him in his adolescent boyhood, was advising with the group of gifted students under his care in Columbian College in their efforts to establish The Baptist General Tract Society. In this same year, 1824, Mr. Crozer, having established himself in business, married the noble woman whom he had loved since his early manhood.

The beginning of his home life with her coincided with a renewal of the intensity of the early religious aspirations inspired in him by Doctor Staughton.

After many years of hard work and strict economy Mr. Crozer's business became prosperous. In 1839 he purchased more property. Tearing away an old paper-mill, he erected a new factory and moved his residence to Crozerville, a larger,

finer establishment. Business having become lucrative, he took life more easily.

Later he records in his diary,

When I think of the responsibility, the requirements, the stewardship, it is then that I feel, and desire to feel, that special blessings are not given for naught.

January 1, 1847, having received his son Samuel into partnership in business with him, and had his books written up and the balance-sheet opened before him, he wrote,

I feel the utter worthlessness of riches, and yet all the time to be making haste to be rich is a strange feature in human nature, or at least, in mine.

In that year, 1847, while retaining possession of his previous residences at West Branch and Crozerville, he erected and moved into "a spacious mansion at Upland as a home for his family."

On January 13, 1848, his fifty-sixth birthday, he records in his diary:

I must needs have employment. Would to God I might be directed to some field of enlarged usefulness, in which no self-interest could ensue! . . O my Lord, if it is Thy righteous pleasure, direct me clearly and decisively to some path of duty and of usefulness, apart from the absorbing influence of wealth and worldly-mindedness.

Another entry in his diary records:

I have learned the art of making money, but of how small account is this! sordid gain—accumulation of one kind of dust, no better, in reality, than the clay of the fields around me. Oh, that I could do a little for my Lord and Master! A little for my friends and neighbors! A little for the dying multitudes about me!—before I go hence to be no more on earth.

The sequel to such self-appraisal, to such prayers, is found in his growing devotion to the work of Christian education and of many types of philanthropic service. In 1851 he became Vice-president of The American Baptist Publication Society.

Through his contributions new fields were entered, new workers were secured, new life was given to department after department of the Society's work.

Mr. Crozer's official connection with the Publication Society antedates by one year that of Doctor Griffith. His interest in the work naturally was intensified by the close family relationship which developed in the marriage of his daughter to Doctor Griffith in 1854, and the acceptance of the Secretaryship of the Society by Doctor Griffith in 1857. His zeal and generosity for the work, however, had their spring in experiences more intimate even than these. His personal diary, written as an outpouring of his own growing experiences, gives the secret of that zeal for service which communicated itself to his son and to other members of his family who, after his passing, in 1866, sought not only to complete what he had begun, but to enlarge his plans and to broaden the flow of his beneficence.

### 22. William Bucknell

The second name which suggests itself in the list of reconstructors with Doctor Griffith is that of Mr. William Bucknell. Mr. Bucknell was born April 1, 1811, in Delaware County, Pennsylvania, near Marcus Hook. He came to Philadelphia at sixteen years of age, and learned wood-carving. He followed that occupation until by

> industry, skill, economy, and rigid punctuality in his business he had acquired a small capital which he employed in brokerage and real estate transactions and was steadily successful.

Later he engaged in the construction of water and gas works in several cities. "It was his pride always to comply in full with his contracts and punctiliously on time."

He was a member of the Board of Managers of The American Baptist Publication Society during forty-nine years, beginning with 1841, and Chairman of that Board during twenty-three years, beginning with 1867.

It is said that he was one of the most earnest advocates of the movement changing the Society from simply a tract and Sunday-school organization to a publishing society of more general character.

At the time of his death in 1890 it was recorded of him that he was "the largest single giver to The American Baptist Publication Society."

He was baptized by Dr. Rufus Babcock of the Spruce Street Baptist Church, Philadelphia, when he was twenty-five years of age. From the beginning of his business career he regularly reserved a part of his income for beneficence. In his life he gave more than $1,000,000. During several years his benefactions averaged more than $1,000 a week.

His benefactions were distributed over a wide area, including not only the Publication Society, but also the American Bible Society, the American Sunday School Union, and many hospitals and institutional homes. In the time of the Civil War he made large donations to the Sanitary and Christian Commission, and, later, gave large sums to aid the depleted South.

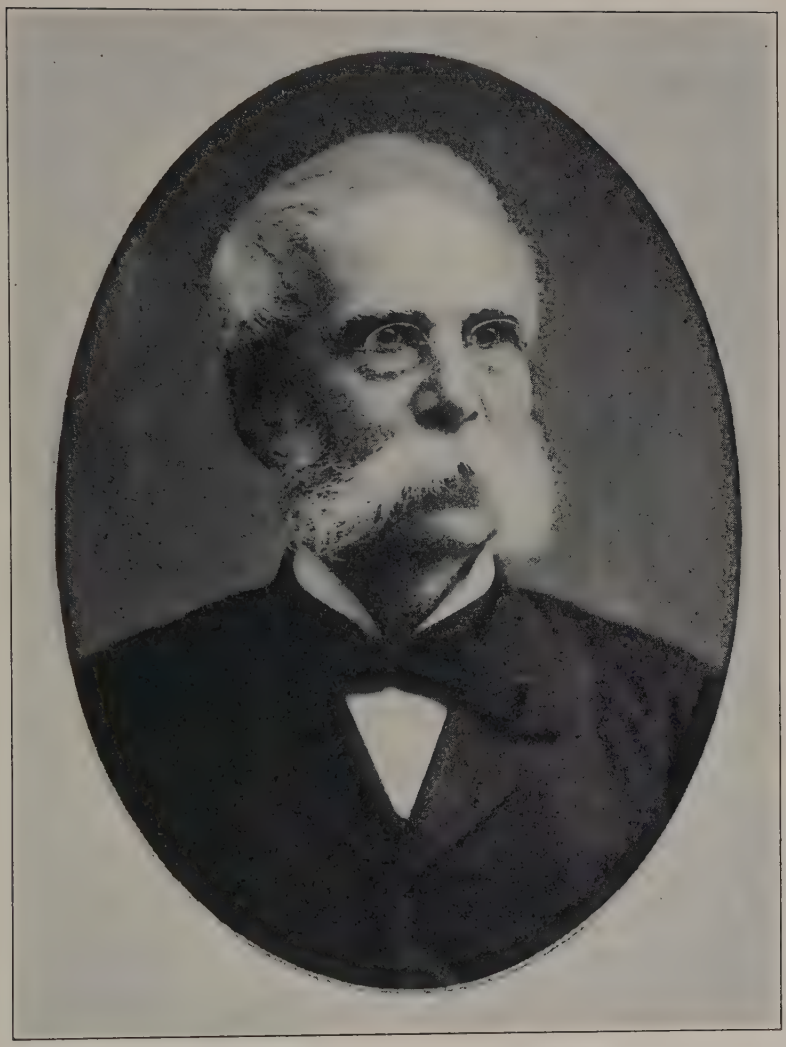
Many academies and colleges were helped by him. His generous gifts to Lewisburg University led the trustees to change the name of that institution to Bucknell University. He erected Pearl Hall at Crozer Theological Seminary in memory of his wife, Margaret Crozer, stocked it with a library, and provided for its increase.

He gave large sums of money for foreign missions and churches and also for the building of churches in Philadelphia, and for the payment of church debts.

It is said that the last words of his life were: "Grace! Sovereign grace!"

### 23. George W. Anderson

A steady recognition of the importance of the Book Publishing Department has prevented the lapsing of the office of



WILLIAM BUCKNELL
Board Member for Forty-nine Years

Book Editor in all the changes which have come since 1849, when Dr. John Newton Brown was elected " to supervise all the publications of the Society."

In 1864 Rev. George W. Anderson, D. D., became Acting Editor under the direction of Doctor Griffith who, until that time after the resignation of Doctor Brown, had carried the editorial work in addition to his regular duties as Corresponding Secretary. Later, Doctor Anderson was elected Editor and rendered excellent service during the twenty-seven years of his connection with the editorial department of the Society. He was a native of Philadelphia, a graduate of Madison University in 1844, and of Hamilton Theological Seminary in 1846. In the same year, 1846, he became editor of the " Christian Chronicle." In 1849 he was elected to the chair of Latin Languages and Literature in Lewisburg University. Later he was ordained to the ministry and spent some years in pastoral work before coming to the editorial department of The American Baptist Publication Society.

### 24. Philip L. Jones

Rev. Philip L. Jones, D. D., elected Book Editor in 1889, succeeding Doctor Anderson in office, served in that capacity during more than twenty-four years, resigning only a few months before his death in 1913.

He was a man of keen observation, and unusual tact. His just estimate of literary values and his skilful management of business details made his editorial work invaluable to the Society. In addition to his work as Book Editor he was editor for a time of " Young People at Work," the name of which was changed later to the " Young People's Union." He was a writer of some note. His " Restatement of Baptist Principles " was translated into Japanese and also into some other languages. The last work of his pen, written only a few days before his death, was a rhymed version of the Twenty-third Psalm.

### 25. Charles H. Banes

Colonel Charles H. Banes, a member of the Board of Managers of The American Baptist Publication Society since 1873, was elected its Treasurer in 1883. Ten years later he was elected to the office of Corresponding Secretary after the death of Doctor Griffith.

Dr. Philip L. Jones has left for us this description of the new secretary:

> A man tall, straight, with iron-gray hair, but not past the prime of life; a man prompt, direct, and yet always courteous; a man equally at home in a manufactory, a counting-room, a bank, or on a public platform; a man clear-eyed and clean-handed; a man who can do much because he can place responsibility upon others; a man who has achieved distinction as a soldier, and is not without experience in political positions; a man who knows good literature and collects it, nor is devoid of skill to write; a man loyal as a friend, incorruptible as a citizen; and humble and active as a Christian.

Because of the pressing nature of his other engagements Colonel Banes declined the secretaryship except for a few months following the lamented death of Doctor Griffith. According to the record of the Board he filled this office

> with signal ability, and to the entire satisfaction, not only of the Board, but of the denomination at large. His resignation was reluctantly accepted, and he was again appointed treasurer, which position he held to the hour of his death.

He was characterized in the record of the Board as

> wise in counsel, prompt and decided in administration, with a cultivated mind and taste, and a quick appreciation of the needs of the situation. He was a man to whom they constantly looked for leadership. His interest took hold of every phase of the Society's work. All departments found in him a sympathetic friend and helper.

### 26. Adoniram Judson Rowland

Rev. Adoniram Judson Rowland, D. D., who became General Secretary of the Publication Society in 1895, rendered

earnest service in that capacity during twenty-two years and has left a lasting impress on the work.

His official connection with the Society dated from 1875 when he became a member of its Board of Managers. From that time on his relation to the work was marked by a series of promotions. In 1887 he was made Editor of "Young People"; in 1884, of "The Senior Quarterly." In 1890 he was made Recording Secretary of the Society, and in 1895, General Secretary; in 1917, Secretary Emeritus with full salary for life.

Doctor Rowland's generally recognized executive ability had abundant opportunity for exercise in the time of his secretaryship. In 1896, soon after his acceptance of the office, the Society's building at 1420 Chestnut Street, with its contents, was destroyed by fire. At this time the new printing-house was in process of building.

Men who were members of the Board at the time speak with gratitude and pride of the versatility of thought, the keen judgment, the admirable discretion which he manifested in meeting emergencies so suddenly thrust upon the Executive Committee of the Society. His "business judgment and his executive ability" impressed those who shared responsibility with him during the time of building the new publication house at 1420 Chestnut Street, and no less in the reluctant decision later to sell this and to erect the Roger Williams Building at Seventeenth and Chestnut Streets.

Dr. Gilbert N. Brink, worthy successor of Doctor Rowland, writing of this time of sudden testing says:

> The severe test of managerial capacity was admirably met by the General Secretary, nobly aided by the Board of Managers and the Administrative Staff. Within forty-eight hours the process of restoration in temporary quarters was well under way, the new printing-house building being partly utilized; stock was called in from branch houses; contracts were made with business firms; every department was brought into full cooperation. All this involved an immense amount of detail work by the General Secretary in rehabilitating the departments as well as in settling questions of values,

insurance, etc. With commendable quickness a new, larger, and more costly building, built on the old site, was made ready for use.

The Board recorded officially that " at the very outset Doctor Rowland proved the mental and moral grasp which distinguished his administration."

They paid him glowing tribute as " ably representing the Society in decades of change in the denomination's policy and organization."

They add:

We one and all have admired his personal qualities, his engaging manners, his characteristic courtesy and kindness, his strong personal convictions, his broad sympathies, his consideration for the other man's point of view and claims for attention. We have honored him for his active mind, his fund of knowledge, his fine power of expression, his ready command of wide fields of fact, and his thorough devotion of all his noble powers to the service to which the Master and the churches had called him.

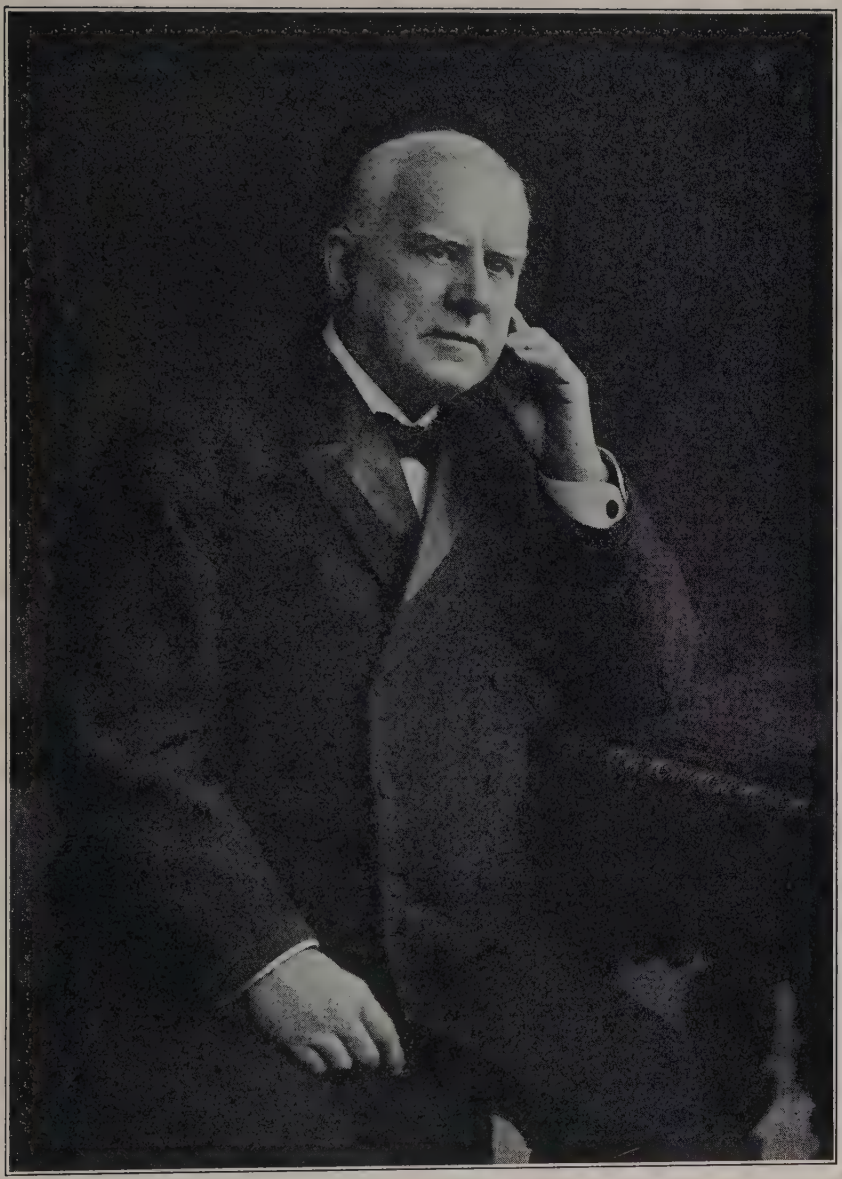
Those who knew him intimately speak of his " flashes of humor," of his " winsome personal charm." Ernest L. Tustin, then a member of the Board of Managers of the Publication Society and also Director of Public Welfare of the City of Philadelphia, after speaking of the serious problems met and solved by Doctor Rowland in his executive capacity, added:

Doctor Rowland proved more than a business man; with competent head and heart of unspotted integrity he brought the pastoral mind and spirit into his dealing with the Society's employees, and lonely workers far away were cheered by letters in the handwriting of their most brotherly chief.

To the end he worked. The Sunday before his going, he preached morning and evening in a Philadelphia pulpit.

In 1920, near the Christmastime, Dr. Samuel G. Neil, Bible and Field Secretary of the Society, wrote of him:

We saw the valiant pilgrim making his entrance into the City Celestial. So he passed over, and all the trumpets sounded for him on the other side!



ADONIRAM JUDSON ROWLAND, D. D., LL. D.
General Secretary, 1895-1917

## IV

## EXTENSION WORKMEN

The remarkable team-work accomplished between 1857 and 1866 by Doctor Griffith as Corresponding Secretary, Editor, Publishing Agent, Depository Agent, and Assistant Treasurer, and John P. Crozer as Vice-president of the Society, Chairman of the Board of Managers, Permanent Chairman of the Business Committee, and Generous Contributor, resulted in so large an increase in the Society's operations that some distribution of responsibilities at headquarters finally became inevitable.

### 27. S. W. Marston

Rev. S. W. Marston, D. D., chairman of a committee on Sunday-school work which had been appointed in the morning of the first day of the annual meeting of the Society, May 19, 1871, reported in the afternoon session of the same day, the following resolutions:

*Resolved,* That in order to the more efficient service in the Sunday-school work in our country, we recommend our Board of Managers to appoint a standing committee, to be known as the Committee on the Sunday-school Work.

*Resolved,* That a general Sunday-school Secretary be appointed, whose duty it shall be to secure, as far as possible, uniformity and efficiency in State and Associational organizations, and to instruct the churches and Sunday-school officers and teachers in the practical work of the Sunday school.

After full discussion this report was adopted.

Doctor Marston, whose prompt report for the committee of which he was chairman in that Chicago meeting was so comprehensive in its grasp of fundamental needs, was no novice in educational work. As Secretary of the Sunday

School Convention of the State of Missouri, in the two years previous to 1871 he had increased the number of schools in that State from 74 to 603, with 5,094 teachers and officers, and 38,182 pupils. He had organized in each of the 59 Associations in the State a Sunday School Convention auxiliary to the State Sunday School Convention.

After three years of service in this connection he was appointed by President Grant as United States Agent for civilized Indians in the Indian Territory and, later, in 1879, by The American Baptist Home Mission Society as superintendent of work among the freedmen of the South.

### 28. Warren Randolph

Rev. Warren Randolph, D. D., was appointed Sunday School Secretary, in accordance with the resolutions adopted in the annual meeting of 1871, and began his work in that year. His duties as outlined to Doctor Randolph were

> to develop Sunday-school benevolences; to organize the Sunday-school force; to extend Sunday-school missions; to educate Sunday-school workers, and to secure the Sunday-school book patronage.

After graduating from Brown University in 1851, Doctor Randolph had filled important pastorates in Providence, Philadelphia, and Boston until 1870, when he spent nearly a year traveling in Europe and the East.

In accepting the office of Sunday School Secretary for The American Baptist Publication Society he saw the work of the Society as related to the Sunday-school work of the world. In the following year, 1872, he was chosen a member of the first lesson committee of the National Sunday School Convention, and also as the first secretary of the International Sunday School Lesson Committee. He filled this office during twenty-five years. In all that time he missed only one session of the Committee. It is recorded of him that he did "more work for the International Lesson Committee than any other member of any Committee," and that he worked

in the love of a strong, sweet spirit that saw with a prophet's vision the millions of Sunday-school teachers and pupils to whose service he gladly gave himself.

Doctor Randolph resigned the secretaryship in The American Baptist Publication Society in 1877 to return to pastoral work, holding charges first in Indianapolis and later in Newport, Rhode Island.

After his death in 1899, the Board recorded of him,

No little of the success of the Society in its Sunday School Department in more recent years is due to the foundation work done by Doctor Randolph during his term of office.

No immediate successor was appointed in this department. Years after his resignation, Doctor Randolph had said of Doctor Griffith after the close of his labors:

He had no hobby. He was simply set on doing well whatever he undertook. He moved forward the various departments of his work as a skilful general moves forward his men.

Had it been possible to think of Doctor Griffith as having a "hobby," perhaps the Sunday school would have been suggested first in that connection. To him Sunday-school work was missionary service of the highest order.

### 29. George J. Johnson

Rev. George J. Johnson, D. D., became Missionary Secretary in 1878. The thirty years previous to this appointment since his graduation from Hamilton Theological Seminary had been spent in missionary work in the West and the Southwest. In his first pastorate in Burlington, Iowa, where he organized a church of twelve members, and saw it grow to 318 members under his leadership, John E. Clough, who later became missionary to the Telugus in India, was one of his converts.

Resigning pastoral work for service with The American

Baptist Publication Society he labored as District Secretary first in the Northwest, where his District included Michigan, Illinois, Wisconsin, Minnesota, Iowa, Missouri, and "all the regions beyond"; and later in the Southwest, with headquarters in St. Louis, and a field including the southern half of Illinois, all country west of the Mississippi River, and the States south to the Gulf of Mexico. His earnest work in these connections led to his appointment as Missionary Secretary of the national Society and his transfer to the home office in Philadelphia. His success in this broader field of service abundantly justified his appointment. In 1881

the receipts for missionary purposes, for the first time in the history of the Society, included contributions from every State and Territory in the nation, and made an aggregate larger than ever before; and a small balance remained to the credit of each department.

### 30. C. C. Bitting

Rev. C. C. Bitting, D. D., was appointed Bible Secretary in 1883, in accordance with "Resolution 7" adopted at the Bible Convention at Saratoga in that year. Doctor Bitting resigned his successful pastorate with the Franklin Square Baptist Church in Baltimore in order to undertake this work. His "Bible Societies and the Baptists," published in 1897, by the Publication Society, records the steps leading to and through the Bible Convention of 1883.

On the retirement in October, 1884, of Doctor Johnson from the office of Missionary Secretary, the Board committed the executive work of the Missionary Department as well as that of the Bible Department to Doctor Bitting. He was connected officially with the Society until his death, December 24, 1898. His tireless energy and large executive ability were of great service in both the Bible and Missionary Departments during the term of his secretaryship. His passing brought loss to the Society and bereavement to a multitude of personal friends.

### 31. D. C. Hughes

Rev. D. C. Hughes, D. D , was elected a representative of the American and Foreign Bible Society in the Board of Managers of The American Baptist Publication Society in accordance with "Resolution 8" in the agreement made at the Saratoga Convention in 1883.

He had been a strong advocate of The American Bible Union, and he "took no inconsiderable part in the work of translating the Word of God undertaken by that organization."

Doctor Hughes was a native of Wales. He came to this country in his early manhood and was an earnest and successful pastor in some of our best churches.

He was Vice-president of The American Baptist Publication Society in 1900, and was a member of the Board of Managers from that time until his death in 1910, at the home of his son, the Hon. Charles Evans Hughes, then Governor of the State of New York, now Secretary of State for our Federal Government.

### 32. Spencer H. Cone

Of American Baptists engaged in activities connected with the work of the Bible Societies before the incorporation of that work in the Publication Society two were especially prominent—Doctor Cone and William Colgate.

Rev. Spencer H. Cone, D. D., one of the first Life Members of the Tract Society, was elected in 1833 as one of the Corresponding Secretaries of the American Bible Society. He was one of the leaders in the formation of the American and Foreign Bible Society in 1837, and was President of that organization until 1850, when he resigned that office and united with others in the formation of The American Bible Union of which he became the first president and continued in that office until his death in 1855.

Doctor Cone became a minister of the Oliver Street Baptist Church in New York in 1823, and served there during eighteen years, resigning in 1841, to become pastor of the First Church in the same city. He has been described as being gifted with "a brilliant, creative mind, and an impulsive, impatient temperament," yet he seems to have done excellent work in these two metropolitan pastorates during a period of thirty-four years.

In personal appearance he was described as being "tall, erect, graceful," and as having "a melodious voice and ready speech." It is said of him, further, that "he had marked ability as a presiding and executive officer." "The voluntary principle in whatever pertains to religion" was the keynote of his life and work.

His biographer says of him that

> In The American Baptist Publication Society from its first organization in Washington under the name of the Baptist General Tract Society to the close of his life, he took a lively interest. . . The last monies contributed to the cause of benevolence, through him, were for this society.

### 33. William Colgate

Mr. William Colgate, a Life Manager of The American Baptist Publication Society, was recorded in the Annual Report for 1857 as "an early and reliable friend of this Society."

The same phraseology might be used truthfully in regard to his connection with the work of the Bible Societies and of other denominational organizations. He was not of the type of men who watch the direction of the tide of sentiment and influence before deciding to embark in an enterprise. More than once in his life he proved his power to turn the tide into constructive channels of Christian activity.

He was born of Kentish stock, in Kent County, England, and lived at Shoreham until his twelfth year.

His father, Robert Colgate, was a leader among the people seeking reform in England and deprecating severity toward

WILLIAM COLGATE
"Early and Reliable Friend"

the American colonists. Warned by the younger Pitt, the "Great Commoner," a friend of schoolboy days, who knew that plans were laid against his safety, he sailed with his large family for America, in 1795. He went first to Maryland and established his family on a farm in the vicinity of Baltimore.

From the age of twelve to fourteen years, William Colgate, the oldest son, attended one of the best schools in Baltimore. At fifteen years of age he began to work. Through fraudulent title the farm which his father had bought near Baltimore was lost. William, then seventeen years old, paid his father's debts, and supported the family, eventually buying a farm for them in Dutchess County, New York, where his father lived during the remainder of his days.

While working to free his father from financial embarrassment he became conscious of so strongly vindictive a feeling against those who had impoverished them, that he was unable to overcome it. Then he

> sought and found that Divine Help which alone could enable him to forgive as he would be forgiven. . . He became known as a peace-maker between alienated parties and individuals.

In business he was described as being "alert, vigilant, shrewd, diligent, courteous, systematic, and persistent."

He was married in 1811 to Mary Gilbert, of English descent, and lived at 43 John Street, New York. In the words of his grandson, James C. Colgate,

> Sometime after that he moved up-town to Chambers Street, where he lived for some years, and later made his friends think he had lost his reason by moving way up to 22 East 23rd Street.

"In his home," we are told by his biographer, Dr. William W. Everts,

> Wit, humor, business, politics, general news, all found place, but not denunciation, even of bad men. . . He had a large Bible class in the Mulberry Street Tabernacle. . . He was constantly watching for young men with ministerial gifts. Soon some ten or twelve of them were studying

at Hamilton. . . He formed "The Young Men's Bible Society of New York." This was a chief factor in the formation in 1816 of the American Bible Society.

In the controversies which arose later in that organization he was quoted as saying in public address:

> The Baptists, sir, are a peculiar people. No man can lead them, no man can drive them. Their churches are all independent and each one will think for itself, acknowledging no master but one, Jesus.

William Colgate was in close cooperation with Doctor Cone, Doctor Kendrick, Mr. Maclay, and others in the formation of the American and Foreign Bible Society, in 1837.

It was in his home, 128 Chambers Street, New York, that the historic prayer-meeting was held in May, 1850, when The American Bible Union was conceived, to be organized a few days later in the Baptist Tabernacle on Mulberry Street. He was a generous and enthusiastic friend as well as Treasurer of the Bible Union during the remainder of his life.

From the beginning of the organization of The American Baptist Home Mission Society, he was its Treasurer, with Heman Lincoln as its President, Jonathan Going, Secretary, and Doctors Kendrick, Bramley, Irah Chase, and John M. Peck in the Board of Directors. He was one of the earliest and largest contributors to the Triennial Convention. He was one of the earliest friends of Hamilton Theological School, now Colgate University.

Mr. Colgate had that energetic type of piety which made him a natural leader of men in good causes.

His courage, candor, and truthfulness coupled with charity and fidelity made him a powerful advocate for Christianity. In the progress of special evangelistic services in the church of which he was a member he employed extra help in his office during several months in order to be able to give more time to personal work with inquirers and to other services for the church.

His pastor recorded that

No member of the church was more active and enthusiastic than William Colgate. He was at the door to greet strangers, and in the inquiry meeting. He visited in homes, and assisted at the baptistry.

It was said of him that "His industry was consecration, and his work, worship."

### 34. Robert Gillen Seymour

Rev. Robert Gillen Seymour, D. D., was elected Missionary Secretary in 1898, and in 1899 after the death of Doctor Bitting, the supervision of the Bible Department was added to his work. His service in both departments was enthusiastic and whole-hearted.

His address on "Personality in Missions," delivered at the Missionary Mass Meeting in San Francisco in May, 1899, found illustration in his own life and work.

A brief extract may be suggestive:

It is by the contact of person with person that the kingdom of God progresses. The great reservoir of life is the Eternal God; the personality of man is the conduit which leads the water of life to men. It is for this divine-human touch that the world awaits.

Referring to Elisha's experience he added:

The kingdom of God goes not out with staves, even if gold be the staff. Even a prophet's staff cannot work the cure. . . Our staves may be helpful to us and be symbols of power, but they cannot take the place of ourselves.

Doctor Seymour's genial spirit made friends everywhere.

It was easy to realize in his sudden passing from this world in September, 1912, that it was not death, but transition which removed him from labor here to find new activity in a higher sphere.

In his last Annual Report, presented in May, 1912, Doctor Seymour announced,

We have thirty-four Sunday-school missionaries who are scattered over the country. Over two hundred new schools were organized last year, and over a thousand institutes were held.

### 35. Charles H. Spalding

Rev. Charles H. Spalding, D. D., who served as District Secretary for New England during twenty-five years, was one who gave himself to the work. He was called "The best-known and best-beloved man among the Baptists of New England." One who knew him well, said when he had gone in December, 1921, "A bit of the world's sunshine is lost in Doctor Spalding's going home."

The Board recorded of him:

> His work was marked by conspicuous devotion, ability, and success. He was much more than a representative of the Publication Society. Every interest of the kingdom of God enlisted his active sympathy and support.

In 1888 Doctor Spalding reported:

> The Publication Society is preeminently a Sunday-school society. . . An average of three hundred Sunday schools a year during the last twenty years or more—one year 636, every one of these schools a spike of gold making more secure and rapid the moral tread of generations. Nearly 7,500 Sunday schools formed during a half century and out of these schools eight hundred churches constituted!

### 36. Boston W. Smith

Many of the "Sunday-school missionaries scattered over the country" mentioned by Doctor Seymour were true extension workmen.

"Uncle Boston," as he was affectionately named by children and other friends, recorded in his little volume "Spicy Breezes" many incidents typical of the life and work of a Sunday-school missionary on the Western frontier of thirty years ago.

Those who knew Mr. Smith in the time of his work in Minnesota, where he spent fifteen years as Sunday-school missionary, cannot forget his appearance as the embodiment of enthusiastic energy. He was short, plump, jocund, with dark eyes, hair, and beard. He was equally welcome on the field

and in the city churches. In 1888 he reported victoriously: "Nearly two hundred Sunday schools in Minnesota. Not one of them now closes for the winter."

After fifteen years of service as Sunday-school missionary and ten years in chapel car work, he continued lecturing and soliciting funds for the Society until he was called home, September 10, 1908.

### 37. David P. Ward

Rev. David P. Ward, the veteran Sunday-school missionary of California, whose address on "Sunday School Work on the Pacific Coast," delivered at the annual meeting in 1899, was a revelation to many of his auditors, rejoices in his record of forty-seven years in service. His home is in Pasadena, California.

### 38. E. B. Edmunds

At the opening of the twentieth century, in the annual meeting of 1900, Rev. E. M. Stephenson, then of Illinois, Rev. Charles Rhoads, of Missouri, and Rev. E. B. Edmunds, of Wisconsin, all spoke on the topic "The Sunday School in the Nineteenth Century." Those who heard the testimony of this notable trio of Sunday-school workers concerning the work with which they had been so intimately associated cannot forget the needs which they vividly portrayed.

In 1908 the resignation of Mr. Edmunds, after a service of thirty-nine years, was accepted regretfully with the comment concerning his personality and his work that his influence during his years of service "cannot be measured."

### 39. Charles Rhoads

Rev. Charles Rhoads, sent in 1888 into Oklahoma and Indian Territory, "to lay foundations for future work," later rendered excellent service in Ohio before his appointment to

Missouri. In the report of his transfer to this new field he is characterized as "one of our best workers."

### 40. E. M. Stephenson

Rev. E. M. Stephenson, D. D., began his work for the Society as Sunday-school missionary in Michigan, maintaining his office in a colportage wagon during several summers.

In the Annual Report of the Board for 1900 we find this entry:

> The Society, believing in promotion of its faithful servants, has appointed Rev. E. M. Stephenson, who has been the Sunday-school missionary of Michigan, to be the District Secretary of the Northwest.

His headquarters during the time of this secretaryship were in Chicago. Later he went to Colorado as Sunday-school missionary, beginning his work there in 1906, and remaining there five years.

After spending ten years in service in Pennsylvania as Sunday-school and young people's leader, he came to Philadelphia in 1921, to become a member of the headquarters staff in the home office.

### 41. Wilbert R. Howell

Rev. Wilbert R. Howell, as missionary-captain of the "Gospel Cruiser Robert G. Seymour," rendered notable service in two counties composed of islands in Puget Sound. "Many a lonely family in their isolated homes looked forward with eager anticipation to the recurring visits of the missionary boat."

### 42. George L. White

Rev. George L. White, the Publication Society's representative on the Pacific Coast, is becoming to the West what Doctor Spalding was to the East. Mr. White was born in Illinois and educated in the University of Chicago. He was ordained in 1900. He has served in pastorates in

McCook, Nebraska, and in Harvey, Illinois. He was Superintendent of Missionary Work in Utah and Wyoming from 1907 to 1911. Then he was made superintendent in the Western States, later, a Joint Division Secretary for the Publication Society and the Home Mission Society, and now is Western Representative of the Publication Society.

### 43. Henry Stevenson Washburn

Although the title " Sunday School Secretary " disappeared from the list of officers of the Publication Society after the resignation of Doctor Randolph in 1877, the work which had been indicated by that title did not lapse. In the Report of the Board of Managers for 1912, following a statement of the Society's responsibility for educational work in connection with Sunday schools, we read, " Until recent years this educational work has been done by the Editorial and Book Publishing Departments."

In the light of this statement we cannot be unmindful of the inheritance of " The Young Reaper," which came to our Society as one of the chief assets of the New England Sabbath School Union.

Henry Stevenson Washburn, founder of " The Young Reaper," manufacturer, legislator, poet, was born June 10, 1813, in Providence, R. I. Through his own exertions he received a thorough education at Worcester Academy and Brown University. During several years he was Executive Agent of the New England Sabbath School Union. For fifteen years he was engaged in the manufacture of wire in Worcester. He laid the corner-stone of Mechanic's Hall in that city, and delivered the dedicatory address at its completion. In 1852 he declined the nomination for Congress, and during the Civil War he was in charge of clothing and hospital supplies for the Union Army. For a dozen years he was manager of the Shawmut Wire Works in Boston. During seventeen years he was a member of the Boston School

Committee. In 1871-72 he was a member of the Massachusetts House of Representatives, and in 1873 and 1874 was a member of the State Senate. For several years he was President of the Union Mutual Life Insurance Company, and subsequently traveled in France and Germany in its behalf. He is the author of "The Vacant Chair, and Other Poems," a volume of strong, earnest, and tender poetry, published in 1895 when he was eighty-two years of age. "The Vacant Chair" was set to music by G. T. Root in 1861, and since has been produced on victrola records with some of Mr. Washburn's other poems and songs.

His poetic work links his name in our thoughts with Dr. W. H. Doane, Robert Lowry, Dr. C. R. Blackall, and others who have sung their way into the hearts of the constituency of the Society.

Since 1857 the number of Sunday-school publications has steadily increased, enlisting the services of a large number of able contributors.

### 44. Mrs. M. G. Kennedy

Mrs. M. G. Kennedy, whose connection with the Society began in 1875, became widely known by her work in connection with *Primary and Intermediate Helps*, and through other contributions from her pen.

### 45. Miss May F. McKean

Miss May F. McKean, succeeding Doctor Blackall as Editor of "Our Little Ones," in 1883, became known and loved in many households. She and a host of others have worked steadily supplying needed inspiration and guidance to the growing army of pupils, teachers, and officers in Sunday schools throughout the country.

### 46. Poindexter S. Henson

Rev. Poindexter S. Henson, D. D., was a writer for the "Baptist Teacher" during nearly fifty years, and its Editor

during thirty-seven years. He was writing an article for the "Teacher" the day before his death, in April, 1914, at eighty-three years of age. Born in Virginia, December 7, 1831, he was graduated with the first class of Richmond College in 1848. After teaching one year in his native county, Fluvanna, he spent two years studying in various departments of the University of Virginia, then, in 1851, at twenty years of age, became principal of the Milton Classical Institute in North Carolina.

In the two years spent in this position he was studying law and editing the "North Carolina Democrat" in addition to teaching. He had been converted in 1846, while a student in Richmond College.

In 1855 he abandoned law and devoted himself to the ministry of the gospel. He was ordained in 1856, and settled as pastor of the Fluvanna Church.

In 1860 he went to Philadelphia. His pastorates there, in Chicago, and in Boston, and his varied services rendered the denomination and the world by voice and by pen form an imperishable part of the history of this time.

A platform speaker of unusual gifts, quick and keen in perception and in expression, no man of his day could more effectually sway an audience than he with his combined powers of logic, wit, and sympathetic appeal.

### 47. Henry G. Weston

Rev. Henry G. Weston, D. D., LL. D., President of Crozer Theological Seminary, was Editor of the "Baptist Quarterly" from 1869 to 1877. His scholarly ability gave the "Quarterly" high rank among church and Sunday-school publications. Doctor Weston was an honored member of the Board of Managers of the Society from 1868 until his death in 1909, a period of more than forty years.

In 1872-1873 he was President of the Missionary Union. From 1859 to 1868 he was an "active and influential member

of the Executive Committee of The American Baptist Home Mission Society."

His creative talent revealed itself not only in connection with executive work but in his literary output. He was recognized as one of the leading scholars and thinkers of his time. He rendered invaluable service not only to the denomination but to the world in his exegetical work with Biblical material, especially as a translator of the New Testament in collaboration with President Alvah Hovey of Newton and President John A. Broadus of the Southern Theological Seminary.

Yet, notwithstanding his erudition, his greatness as a scholar, freely conceded by all, he is remembered chiefly by those who knew him best by his characteristics as a *MAN*.

During the forty years of his presidency of Crozer Theological Seminary he gave himself to the students as a father gives his best self to his children; but his talent as a teacher and inspirer of the noble art of Christian living was not held in reserve for theological students only. During fourteen years "his Saturday mornings were spent in the classroom" of the Baptist Institute for Christian Work, teaching the New Testament.

Officers of the Institute record,

> The best intellectual treasures of his life-long gathering, the rich graces of his consecrated personality, as given at Crozer Seminary and at Northfield, were not held too costly to be dispensed with equal fulness in our small classroom to its group of girl learners.

His companionship was not reserved exclusively for students of any class or school. He knew the conductors and the motormen of the street-cars in Upland. He knew the children in the streets, and they loved him.

The character which steadily grew and matured during the eighty-nine years of his life in this world had been enriched by a great variety of experiences. Born in Lynn, Massa-

chusetts, in 1820, of good New England stock, baptized at fourteen years of age, he entered Brown University at sixteen and graduated in 1840. In 1842 he graduated from Newton Theological Institution.

To those who remember his robust physique it will be interesting to know that at this period of his life

> he had developed alarming symptoms of consumption, and physicians gave little hope of recovery. As the course that promised best, he went to Kentucky, where in a dryer climate he could live an open-air life. . . He recovered his health, and was never again sick until his last brief illness,

sixty-seven years later.

In 1843, the year following his graduation from Newton, he was ordained to the ministry in Frankfort, Kentucky. He spent three years as a missionary in Illinois, preaching "in school-houses and barns, and wherever an audience could be gathered." In 1846 he became pastor of the Baptist church in Peoria at a salary of three hundred dollars a year, part of which was paid by the Home Mission Society.

> Here he remained for thirteen years, building up one of the strongest churches in the State, and making himself felt in all the denominational enterprises of that time.

In 1859 he was called to the pastorate of the Oliver Street Church of New York and continued in that pastorate until he went to Crozer Theological Seminary in 1868.

President John Howard Harris said of him:

> Like his Master, Doctor Weston went into the next towns and preached there, whether the center of his activity was at Peoria, New York City, or Upland.
>
> In the churches of Delaware County, of Philadelphia, of New Jersey and Pennsylvania, of New York and Maryland, of New England and the South, and of the Middle West, his was a figure familiar to many a pulpit, to many an Association, to many a Biblical assembly, and wherever he came, his mere presence was an inspiration.

The Ministers' Conference of Philadelphia recorded of him:

Living in our sight he never failed to help and cheer and inspire; living now out of our sight he still speaks and will speak until we, as he has done, shall enter into rest.

### 48. Christopher Rubey Blackall

The record of Christopher Rubey Blackall, D. D., spans a greater number of years of active service for the Publication Society than that of any other man. His invaluable little hand-book, "A Story of Six Decades," reveals his acquaintance with the history of the work from its beginning. In 1882 he was called to Philadelphia to become Editor of the Society's Sunday School Periodicals, remaining in this service until December 1, 1916, when he asked to be relieved of the duties of his office in order that he might give himself unreservedly to preparing a history of the Sunday-school movement in America. His request was granted, and at the time of his retirement he was elected Editor Emeritus for life. He died in Philadelphia, January 25, 1924.

Doctor Blackall was born in Albany, September 18, 1830. He was educated for the medical profession and was Assistant Surgeon of the Thirty-third Regiment of Wisconsin Volunteers in the early part of the Civil War. He abandoned medicine in 1864.

In 1865 with B. F. Jacobs, William Reynolds, D. L. Moody, John H. Vincent, and others he was actively interested in Chicago in the Cook County Sunday School Union of which he was Secretary. In 1866 he became Superintendent of the Union and Editor of the "National Sunday School Teacher." In 1867 he became District and Sunday School Secretary of The American Baptist Publication Society for the Northwest. In the first ten months of that service he opened correspondence with every Baptist church and school in the district.

Early in the following year, largely as a result of Doctor Blackall's initiative, Doctor Rowland's "Bible Lessons from the Pentateuch" were issued by the Publication Society and

met immediate welcome from teachers and pupils. "Fourteen Lessons on the Lord's Prayer, Illustrated," were published on his suggestion. In 1869 when the Society opened a branch office in Chicago, Doctor Blackall was made its Manager. In 1873 he became Editor of "Our Little Ones." In 1879 he was transferred to New York to become Manager of the New York office. He filled that position until his removal to Philadelphia to become Editor-in-chief of Sunday School Periodicals in 1882. When he retired from the editorial office in 1916, it was said that all but seven or nine of the thirty-three periodicals being issued by the Society at that time were begun under his supervision and largely by his initiative.

Doctor Blackall, during all the years of his service, could not grow old because he was continually growing.

In addition to his editorial service he was making notable contributions to Sunday-school literature as an author of hymns, cantatas, Bible stories, and books on practical work.

His appreciation of the importance of adapting to the growing ideals of modern educational life was manifested in his advocacy of a system of graded lessons for the Sunday school when the time came for that development, although he had been one of the strong advocates of uniform lessons in the late sixties and early seventies, when even that system marked a great advance from the chaotic conditions of preceding years. His comment on the graded lessons when they were produced was, "No claim is made of their absolute perfection, hence modifications are likely to be made; but there will be no retrogression." He was named our "Grand Old Sunday-School Man" as well as "The Dean of All Sunday-school Editors" and preeminently the "World's Sunday-school Statesman."

Attention has been called to his "immense vitality which is ever a source of wonder, not less than his breadth and largeness of heart." One of his coworkers in the editorial office in the time of his executive activity says of him:

Surrounded by timid critics on one side, who as zealous Baptists owned the Society, and by the insistent tide of widening knowledge on the other, which threatened the Society's prestige, Doctor Blackall wisely maintained the balance in Sunday-school teaching between trembling safety, which is ineffective platitude, and straying audacity, which is wandering from the dauntless safety of true exegesis. . . Vigorous, enthusiastic, decided, genial, he seemed to be on fire for the Sunday-school work.

Another said of him:

He has been a tower of strength all these many years. It has been no easy task to keep in the channel of usefulness amid the drifting tides of change.

One closely associated with him said on his ninetieth birthday:

He has the spirit, optimism, and enthusiasm of youth. Any one who has enjoyed his friendship or who has been associated with him in any kind of work cannot see an old man, but a virile, strong, modern man of today. . . Hail to the Nestor of the Sunday-school world, with his stalwart and sturdy personality. He was a pioneer with a "punch." He drove ahead, made progress, made friends, made a few enemies, made some mistakes of course, but always kept driving. . . Doctor Blackall is a man of rare spiritual vision, keen intellect, courageous, fearlessly defending what he believes to be right.

With his passing at the unusual age of ninety-three years and four months, there was loosed the last living link with the headquarters staff of nearly two generations ago.

### 49. Howard Malcom

In scanning the creative work of the century one is impressed by the number and variety of gifts which have contributed to the sum total of results. Sometimes the sounding of a clarion call like that of Dr. Howard Malcom at the annual meeting in 1853 has aroused the whole constituency to new effort.

Rev. Howard Malcom, D. D., LL. D., had been baptized by Doctor Staughton in the Sansom Street Church of Philadelphia in 1816 when he was seventeen years of age and was licensed to preach in the following year.

HOWARD MALCOLM, D. D.
Vice-president, 1851-1854

He was elected a member of the Board of Managers of the Tract Society at the third annual meeting held in Philadelphia in 1827 and reelected to that office in 1850. He was twice elected Vice-president of the Society, serving in the later period from 1851 to 1854. During six years he was pastor of the Baptist church in Hudson, New York, which later became a center for the strong movement in favor of enlarging the work of the Tract Society and which resulted in its reorganization as The American Baptist Publication Society and its taking over the work of the New England Sabbath School Union.

Doctor Malcom became the first General Agent of the American Sunday School Union and served in that capacity nearly two years, visiting the principal cities in the country to awaken popular interest in Sunday-school work.

In 1835 he was appointed by the Triennial Convention to visit foreign-mission stations and spent two and a half years under that commission.

After two years in the Presidency of Georgetown College he became pastor of the Sansom Street Church in Philadelphia.

In 1851 he resigned the pastorate to become President of the University at Lewisburg.

For many years he was President of The American Baptist Historical Society.

He was well known in the literary world both as an author and as editor of standard works including "Law's Call," "The Imitation of Christ," by Thomas à Kempis, and Butler's "Analogy."

### 50. Joseph H. Kennard

Sometimes the steady persistent service of a genial personality is needed to supplement effectively the versatile gifts of prominent workers. A name which comes to mind instantly in this connection is that of Joseph H. Kennard, D. D.

Doctor Kennard was elected a member of the Board of Managers in 1827. He was Vice-president of the Society from 1837 to 1843 and President from 1844 to 1854. In 1855 he again was elected Vice-president and served in that capacity until 1866. He served also as Chairman of the Board in 1856, and from 1858 to 1860, and was reelected to that office again in 1866 to succeed Mr. John P. Crozer. He lived to preside at only one meeting of the Board, then suddenly passed from earth.

Doctor Kennard's period of service included those strenuous years of the secretarial work of John Mason Peck and of his successor, Thomas S. Malcom, and later, of Doctor Shadrach.

After his death the Board recorded of him that he was

> ever ready for labor, ever wise in council, and ever earnest in prayer. . . He made the Society's interests his own and in every way sought to further them.

His loss was deeply deplored.

Of other Presidents who have rendered large service to the Society we find special record of

### 51. William T. Brantly

Doctor Brantly was President from 1830 to 1837. In that troubled period following the death of Noah Davis, when the very existence of the Society trembled in the balance, President Brantly gave himself unweariedly to the work, cooperating in every possible way with the new Agent, Rev. Ira M. Allen, to secure support, both moral and financial, for the undertakings imperatively demanded at that time.

### 52. James L. Howard

The Hon. James L. Howard, of Connecticut, President in the Jubilee Period from 1873 to 1877, was a generous contributor not only of money but of time and talent, not only through the years of his presidency but to the end of his life.

GILBERT N. BRINK, D. D.
Corresponding Secretary of the Society
and General Secretary of the Board

### 53. Samuel A. Crozer

One family name, "Crozer," has not been absent from the list of men rendering official service in any year since 1850. It was in 1851 that John Price Crozer was elected Manager and Vice-president.

Samuel A. Crozer was elected to the Board of Managers in 1862. In 1866 he was made Vice-president. He was elected President in 1878 and again in 1885, serving faithfully in that office during twenty-five years, and as a Member of the Board of Managers during forty-nine years, and as Chairman of the Board from 1872 to 1876, and from 1890 to 1912.

Mr. Crozer was said to have inherited a large portion of his father's earnest and conscientious spirit, but his spirit found his own way of self-expression.

Mr. Crozer had creative power. He left nothing as he found it. His use of money in promoting religious and philanthropic work attest spiritual imagination that sees the invisible in regenerated characters. . . He was not satisfied in merely giving money for the erection of buildings, although he gave hundreds of thousands of dollars for buildings; he gave himself in thought, and time, and labor in helping lives to reach larger proportions.

He was President of the Board of Trustees of Crozer Theological Seminary.

Not only did he give generously to needy students in preparation for the ministry, he helped in providing funds for worthy projects which they initiated in churches to which they ministered. He contributed funds for the Extension Course of Study established for the benefit of pastors who had not received theological training. Finding that some pastors were unable to buy the books required for this course, he gave a check for $10,000, with a note saying, "No pastor must be denied the privilege of study for lack of books."

From 1865 to 1910 he was Superintendent of the Bible school in his home church in Upland. He considered this as the most influential and honorable of all the positions of trust ever occupied by him.

He was President of the Board of Directors of the Pennsylvania Training School for Feeble-minded Children, accepting the office when seventy-eight years of age, at a time of life when one might naturally be declining such responsibilities.

He led a strenuous life to the last. He was a man of marked business talent. "His factories operated continuously. Even in 1907 and 1908 his employees had steady work." His thoughtful interest in their welfare and in the welfare of their families is remembered gratefully by them today.

### 54. William Howard Doane

Dr. William Howard Doane was the immediate successor of Mr. Samuel Crozer in the Presidency of the Society in 1912, and was made Honorary President for Life.

From the time of his conversion at sixteen years of age he was an active worker in the Sunday school. In early life he began musical composition. His first book, "Sabbath School Gems," was published in 1862. This was followed by "Little Sunbeams," "Silver Spray," and "Songs of Devotion." Working in cooperation with Dr. Robert Lowry and others, he greatly enlarged the list in later years.

Among his songs which are popular today are "The Old, Old Story," "More Like Jesus," "Near the Cross," and "What Shall the Harvest Be?"

### 55. W. G. Brimson

Mr. Brimson will long be remembered as presiding officer during the time of negotiations which resulted in closer cooperation between The American Baptist Publication Society and The American Baptist Home Mission Society. He served as President of the Society in 1919, as Vice-president from 1904 to 1910, and as a member of the Board of Managers in 1918. A business man with wide experience in railroad matters, he has rendered long and very valuable service to the

WILLIAM H. MAIN, D. D.
Recording Secretary of the Society
and Associate General Secretary of the Board

denomination as Transportation Manager of the Northern Baptist Convention.

### 56. Frank H. Robinson

Mr. Robinson belongs to that group of laymen to whom business means the service of Christ. Active in city and State denominational affairs, he has not stinted the devotion of time and thought to the Society's work. He has been a member of the Board of Managers since 1917, and served as President of the Society in 1920. In May, 1918, in a grave emergency, the Board selected Mr. Robinson to serve as Corresponding Secretary pro tem., and at the close of the period recorded of him that

> at great sacrifice of time and energy, and with no pecuniary reward, he served during six months with wisdom, fidelity, whole-hearted devotion, and large ability.

### 57. Ernest Leigh Tustin

By a wise provision of the laws of Pennsylvania, under which the Society was chartered in 1845, it is necessary that a majority of the members of the Board of Managers shall be laymen, residents of the State. Not a few of the men who have been members of the Board have been citizens of Philadelphia. Conspicuous among their names is that of Ernest Leigh Tustin, LL. D. Mr. Tustin gave to the Society more than twenty-five years of unstinted service, becoming a member of the Board in 1896, and continuing in that relation until his death in December, 1921. In 1908 he was elected a member of the Executive Committee of the Board. In 1910 he became the Society's legal adviser, succeeding Mr. J. Howard Gendell, and generously gave the Society, as he gave other denominational organizations of which he became counsel, the benefit of his fine best in legal care for its interests without remuneration except for the deep satisfaction he had in having a part in this service with his brethren and his Master. It

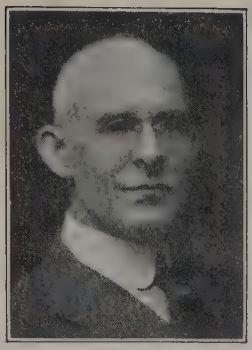
fell to him to help steady the fortunes of the Society in some seasons of severe crisis. Deeply concerned for the good of his city, he accepted a high office in the public welfare service, and took upon himself a burden of responsibility, not simply for classes and masses, but for persons, especially the stranger, the foreigner, giving free legal advice to many who came to him in their perplexities. Northern Baptists who attended the session of the Northern Baptist Convention at Des Moines in 1921 will remember the fine spirit and wise control of Mr. Tustin who, presiding over the meetings of this national organization in a time of disturbing theological debate, sought ever the things that make for brotherly unity and strength in the denomination's work. Such was the measure of the man concerning whom the Board, lamenting their loss at his departure, recorded itself as rejoicing

> for the large heart and the generous hand, the able mind, the fraternal spirit, and the finely matured manhood of this busy Christian, who amid the multitude of engagements as a lawyer, a citizen, a holder of important public office, was so wisely willing to invest the capital of his personality in the interest of the kingdom of God.

### 58. Jacob Garrett Walker

In the Society's employ is place for men with a wide diversity of gifts, for brains keen to plan and for hands capable of works of strength and skill, for masters in executive position and for those who can control a host of details, for makers and for writers of history. A master of detail, a doer and a recorder of Christian deeds, was Jacob Garrett Walker, D. D., Pastor of the Mantua Baptist Church, of Philadelphia, nearly forty-two years, Recording Secretary of the Publication Society for eighteen years, Recording Secretary of the Board during twenty-six years, and Editor of the American Baptist Year-Book for more than thirty years. (1872-1884, 1897-1915.) This statement in itself suffices to tell the nature of the man whom his brethren found "faithful to every obligation and true to every trust."

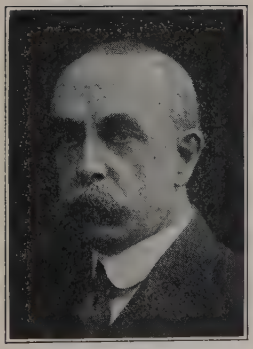
W. H. Geistweit, D. D.
*President*
Ohio



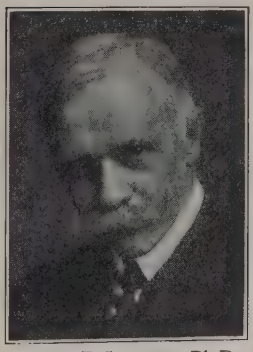
Hon. Levi S. Chapman
*Vice-President*
New York

C. N. Arbuckle, D. D.
*Vice-President*
Massachusetts

George L. Estabrook
*Treasurer*
Pennsylvania



Dr. J. P. Crozer Griffith
*Chairman of the Board*
Pennsylvania



Joseph E. Sagebeer, Ph.D.
*General Counsel*
Pennsylvania

Harry Bainbridge
Pennsylvania

OFFICERS OF THE SOCIETY AND MEMBERS OF THE BOARD

In 1924

### 59. William Williams Keen

Again and again in reading the story of dark days in the history of the hundred years we have found the proud record, "By the blessing of God, not a note has been protested, nor a promise dishonored." Is it so well known that this "blessing of God" was made available through the almost incredible work of quiet, patient, earnest men, presiding over the treasury, enlisting contributors, guarding investments, regulating expenditures? The Society's honor has been kept by honorable, generous men.

Among the names of unsalaried officers who have served the Society that of William Williams Keen has a noble eminence. Mr. Keen came of stock remarkable for robust religion that expressed itself in characters of integrity and generosity, and the best family traditions were exemplified in his own life. Born in Tacony, near Philadelphia, in 1797, he was associated with his father in business at the age of nineteen, and became himself one of the most prominent men in his branch of trade —the wholesale leather business. He was devoted to his church, the old First Church, of Philadelphia, to which he was bound by family as well as by personal ties, his father having been a deacon for nearly twenty-two years, and his brothers also serving, the one as deacon, the other as trustee, for long periods. He too became trustee and deacon, and proved in financial crises the great measure of sacrifice he was willing to make, at one time selling his horses and carriages, curtailing family expenses in every direction, often at personal discomfort, and making his garden and his grapery aid in the work of building the Lord's house. When he retired from business in 1851 he resolved never to lay up another dollar. Frequently he gave away more than half his income. Such was the caliber of the man whom the Society was able to call to serve as treasurer from 1837 to 1855, in the days of its weakness, when it struggled along without endowment, with-

out any adequate income, rich only in opportunities for work and in the hearts and hands of officers and workers, such as Mr. Keen, who made the Society their cherished field of larger denominational service. With time and money, as with counsel and cheer, he stood ready to help in those years of trial, drawing largely on his own private funds to maintain the credit of the Society. Moreover, facing urgent needs in the work, he withdrew from his will the bequest of $5,000 which he had made payable to the Society on his death, and gave the amount in yearly instalments while he lived. After retiring from the treasurership he served as vice-president in 1856 and 1857, and from 1859 to 1865, and as a member of the Board of Managers from 1866 to 1871.

### 60. Harry S. Hopper

Another Pennsylvania layman remarkable for long, faithful service was Mr. Harry S. Hopper, for thirty-four years a member of the Board, and for fifteen years treasurer of the Society. A sincere Christian, humble in spirit, loving toward others, much beloved, courteous and gentle always, with broad sympathies and a generous hand, never forgetful of the little wayside kindnesses he might minister, but seeing and planning and doing larger works to bring in the kingdom, Mr. Hopper was prized as much for his character as for any contribution he might make of deed or gift. His deeds and gifts were in accord with his nature, friendly, unostentatious, generous. His community, his church, the Publication Society, and indeed all Christian interests at home and abroad were matters of daily concern to him. To have such a man on the Board for so many consecutive years was in itself a help of inestimable value to the Society. As the Board recorded on its minutes when informed of his passing in January, 1918:

> To his faithful and gratuitous labor on the Executive and Missionary Committees, and as Chairman of the Finance Committee, much of the present strength and condition of the Society is due. Not only did he

WERRETT W. CHARTERS, Ph.D.
Pennsylvania

JOHN W. CLEGG
Pennsylvania

HENRY E. COLE
Pennsylvania

E. B. COLLMER
Pennsylvania

E. LEROY DAKIN, D. D.
New York

H. BOARDMAN HOPPER
Pennsylvania

GOVE G. JOHNSON, D. D.
District of Columbia

HARRY L. JENKINS
Pennsylvania

ALBERT G. LAWSON, D. D.
New York

## MEMBERS OF THE BOARD
### In 1924

contribute generously of his time and substance, but he was also instrumental in securing contributions from others, and followed his contributions with his prayers and deep personal interest in all the workers in the field.

### 61. Veterans of the Service

Of not a few officers and others connected with the Society's work who served for many years, extended mention has already been made. It is no small proof of the worth of these men in technical ability and in character that for such long periods they continued at their posts of labor.

Mr. Hiram F. Reed, described by Dr. P. L. Jones as

> the presiding genius of all the mechanical processes of book- and pamphlet-making, . . entered the employ of the Society in 1852, starting its first printing-office at 530 Arch Street, and continuing in charge until his death in 1899.

His work as superintendent of the printing-plant was so essentially a labor of love that his familiarity with the details of the Society's operations enabled him to be of large service to those engaged in other phases of the common task of creating and sending forth Christian literature for the world. His faithful service of forty-seven years has been equaled by few but is worthy of emulation by many; and the fine tradition of loyalty to which he contributed has been maintained by men who have succeeded him as well as by his colaborers in other departments.

For nearly forty years Mr. George H. Springer was Manager of the Society's Boston Branch, and rendered invaluable service in that connection until his death in 1908.

Mr. Harry Windisch, Superintendent of the Periodical Mail Order Department was mentioned in 1922 as beginning his forty-second year of continuous service. Mr. Hilmar Schneider has spent over forty-one years in positions of increasing responsibility, and now occupies a very high place of duty and trust as Superintendent of the Printing-house, in the honorable succession of Mr. Hiram F. Reed and Mr. Joseph

C. Kauffman, both of whom interpreted their work for the Society as Christian service. Mr. W. L. Broomell, now in charge of the Periodical Shipping Department, entered the Society's employ in 1882, and Mr. Thomas J. Stratton, the present head of the Merchandise Shipping Department, has served with recognized fidelity since 1898.

In 1923 the Business Manager made report that,

> There are in all thirty persons who have been in the Society's employ a total of twenty-five to forty years each. Such long terms with the Society are the finest evidence of loyal service.

H. King MacFarlane
Pennsylvania

Robt. F. Y. Pierce, D.D.
New York

John D. Rhoades
Ohio

Frank H. Robinson
Pennsylvania

W. Quay Rosselle, Ph. D.
Massachusetts

Levi L. Rue
Pennsylvania

R. W. Swetland, LL. D.
New Jersey

Edward L. Taylor
Pennsylvania

Smith G. Young
Michigan

MEMBERS OF THE BOARD
In 1924

# V

## ON THE CENTURY DIVIDE

### 62. Unrecorded Friends

From the beginning the Society has been rich in members who have been ready, regardless of office or title, to contribute time, talent, and vitality for promoting the work. Any attempt at enumerating them would be doomed to failure. They are innumerable and invaluable as constituent elements of the Society's wealth.

"A circular to the Female Friends of the Baptist Tract Society" was issued in January, 1834, setting forth that the Society's need of a "Tract House" has "become a serious obstacle to its advancement."

The circular continues:

> For the rent of a room for a General Depository alone, we are obliged to pay about three hundred dollars a year; while our printing and binding are hired out to persons living in different parts of the city, who are not particularly interested in the concern.

The circular adds this ingratiating statement:

> From the interest you have felt in this department of benevolence, as evinced by your persevering efforts and distinguished liberality (by which, indeed, the Society has been chiefly supported), we can appeal to you with confidence.

Little record seems to have been made of those "female friends" by whose efforts "the Society had been chiefly supported" during the first ten years of its existence.

Of the twenty-five persons who responded to the general call for a meeting to organize the Society in Washington in 1824, seven were women. The first bequest to the Society was from a woman. The contribution of a woman, Mrs.

Gillison, of Philadelphia, who afterward became Mrs. Heman Lincoln, secured the conditional gift of $500 offered by Nathaniel R. Cobb, of Boston, soon after the removal of the Society's headquarters to Philadelphia.

The first Baptist Sunday school in Philadelphia was organized by "three female members of the First Baptist Church, in 1815."

### 63. Leading Women

Mrs. J. P. Crozer, Mrs. Benjamin Griffith, Mrs. Sarah Trevor, and a multitude of others who have contributed money, have been women capable of large contributions of other talents. Mrs. Elizabeth Crozer Griffith, wife of Dr. Benjamin Griffith, was the inspiring genius of the Baptist Orphanage at Angora, of whose Board of Managers she was president during many years. Under her guidance hundreds of children were "nurtured with parental care, and led into lives of promise and usefulness." One woman, Mrs. Charles H. Banes, was a member of the Board of Managers from 1900 to 1909. Another, Miss Grace Dickerson, was elected a member in 1913. Other women, more than a few, have made their contribution through the channel of literature.

In these later days the number of qualified women engaged as leaders in the Society's educational work has been increased by such workers as Miss Nan F. Weeks, the "Children's Editor," Miss Anna Edith Meyers, Editor of "World-Wide," formerly of the staff of the "Ladies' Home Journal," Miss Ella B. Weaver, and Miss Myrtle M. Love, Sunday School Advisors, Miss Meme Brockway, Director of the Children's Work Division of the Department of Religious Education, and author of "Church Work with Juniors," Mrs. Elizabeth M. Finn, Special Field Worker for Religious Education, Miss Olive Crozer Richards, writer of "The Illustrated Missionary News," and Miss Nathana L. Clyde, A. B., B. D., Editor of Training Publications. Miss Clyde

HARVEY E. CRESSMAN
*Business Manager*

D. G. STEVENS, Ph. D.
*Book Editor*

E. L. RUTH
*Assistant Treasurer*

W. E. RAFFETY, Ph.D.
*Editor-in-Chief*
*S. S. Publications*

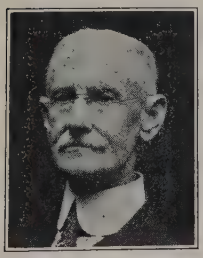
OWEN C. BROWN, D.D.
*Editor Adult*
*Publications*

J. S. WALLACE, B. D.
*Editor Young People's Publications*

Miss A. E. MEYERS
*Missionary Editor*

Miss NAN F. WEEKS
*Editor Children's*
*Publications*

Miss N. L. CLYDE
*Editor Training*
*Publications*



Rev. J. E. REED
*Asst. Editor Adult*
*Publications*

HILMAR SCHNEIDER
*Superintendent*
*Printing House*

J. W. CLINGER
*Advertising*
*Manager*

**PERSONNEL OF THE BUSINESS DEPARTMENT**

**In 1924**

is a graduate of the University of Kansas, Phi Beta Kappa honor student, and also a graduate of the Kansas City Baptist Theological Seminary, with first honors of her class.

If time and space would permit mention of all who have served nobly in the century now closing we should have an enumeration not less impressive than that given in the letter to the Hebrews.

### 64. Pioneers of Today

Facing the new century we may say with Doctor Blackall, "Modifications are likely to be made" in the methods of work, but "there will be no retrogression."

The list of Officers of the Board published in 1923, the closing year of the old century, begins with J. P. Crozer Griffith, M. D., Chairman. No man could be better qualified by heredity, birth, and training than this "beloved physician" of children to enter into the spirit of the Society's work. His name recalls the family traditions of direct personal interest and of generous investment of time, money, and energy in the Society's work by his father, Dr. Benjamin Griffith, and his grandfather, Mr. J. P. Crozer. Representative of the third generation in this succession of service, Doctor Griffith, combining fine qualities of manhood with professional abilities of a very high order, has filled a place of no small value, not simply as the courteous, tactful Chairman of the Board, but as a member of important committees, the Executive and the Book Publishing Committees. A doctor of medicine, a well-known specialist, the author of several well-known medical works, he has the scientific knowledge and the literary skill which make his opinions of great value in the judging of manuscripts submitted to the Society.

Gilbert N. Brink, D. D., General Secretary, was born in Ohio and bred in the Far West. He was educated in Pomona College and Pacific Theological Seminary, and took post-graduate work in the University of California.

He was Superintendent of Schools in the Philippine Islands from 1901 to 1904, and Assistant Director of Education in the Philippines from 1904 to 1909.

He returned to California and was Principal of Berkeley High School from 1910 to 1912, and Assistant Head Master of Belmont School for Boys from 1912 to 1914. From 1915 to 1918 he was Superintendent of Education for The American Baptist Home Mission Society, having charge also of Latin-American work. As a member of the headquarters council of the Home Mission Society and of committees composed jointly of members of that Society and of the Publication Society he had acquired a helpful acquaintance with many phases of the work of the Publication Society before accepting the office of General Secretary, to which he was elected in 1918.

William H. Main, D. D., Associate General Secretary, was born in New York, and in his youth studied law, but, later, entered a course of preparation for the ministry. After graduating from the theological seminary he was ordained at Waterford, N.Y. Doctor Main has had pastorates in the Emmanuel Baptist Church, Buffalo, N. Y., Central Church, Syracuse, N. Y., South Church, Hartford, Conn., two pastorates in the Memorial Church, Philadelphia, and one in the First Church, Chicago. He was a member of the Board of the Publication Society during twelve years, and served on many committees of this Board and on committees of the Northern Baptist Convention before his election as Associate General Secretary of this Society in 1922.

Mr. George L. Estabrook, of Philadelphia, the Treasurer of the Society, serving, like all his honored predecessors, without remuneration, discharges the duties of his position with care and efficiency begotten of thorough technical knowledge and a keen sense of Christian responsibility. The highest business wisdom of the Treasurer and of his associates on the

H. W. Barras, D. D.
*Supt. Sales Promotion*

Parker C. Palmer
*Field Representative*

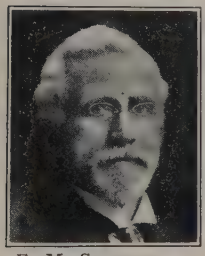
Harry Windisch
*Supt. Periodical Dept.*

W. K. Blessing
*Supt. Merchandise Mail Orders*

J. P. Hughes
*Manager Philadelphia Store*

Thomas J. Stratton
*Head of Merchandise Shipping Department*

W. L. Broomell
*Head of Periodical Shipping Department*



E. M. Stephenson, D. D.
*Librarian*

Charles L. Major
*Manager Chicago Branch*

Wiley J. Smith
*Manager Kansas City Branch*

Mark W. Adair
*Manager Boston Branch*

E. S. Johnson
*Manager Los Angeles Branch*

D. E. Hatt, B. D.
*Manager Toronto Branch*

Mrs. A. H. Howell
*Asst. Manager Seattle Branch*

**PERSONNEL OF THE BUSINESS DEPARTMENT**
**In 1924**

Finance Committee is always given to guard the funds of the Society from loss, and business integrity joins hands with Christian conscience to keep the Society's new record in perfect harmony with its honorable name.

Samuel G. Neil, D. D., Bible and Field Secretary, having served four years as pastor of the Second Baptist Church, Philadelphia, Pa., five years as chapel car missionary, and twelve years as a District Secretary in the Middle West, brought to the general work of Bible and Field Secretary in 1918 a wealth of experience gained through practical service with the Society's agencies.

In regard to his work as District Superintendent he reported,

> we are a kind of clearing-house for all that touches directly or indirectly the Baptist church life of the nation, and often great interdenominational interests are superadded.

William E. Chalmers, D. D., Religious Education Secretary, was born in New Jersey, educated in Brown University and the University of Chicago, was ordained to the Baptist ministry in 1897, and has served as pastor of the Parmly Memorial Church of Jersey City, N. J., of the West End Church, Brooklyn, N. Y., of the Waukesha Church, Waukesha, Wis., and of the Morgan Park Church, Chicago, Ill. He was General Secretary of the Baptist Young People's Union, and became Educational Secretary of the Publication Society after the educational work of the Young People's Union, within the territory of the Northern Baptist Convention, was transferred to that Society. Combining that work with teacher-training has greatly enlarged the scope of the service which had been contemplated in connection with the old title of Sunday School Secretary.

Doctor Chalmers is author of "The Coming School of the Church," and of "Church School Objectives."

Samuel Zane Batten, D. D., Social Education Secretary, is a creative pioneer in a type of service as old as the first

century of the Christian era, a type which has been strangely neglected in the centuries intervening since that time, but greatly needed in this hour of the world's travail.

The key-note of his "Building a Community" may be found in these suggestive sentences:

> Spirituality is not a zone of life but an attitude of soul. . . To the religious man all life is religious, the man who is religious in a part of his life is not really religious at all.

Daniel G. Stevens, Ph. D., Th. M., Recording Secretary of the Board and Book Editor, is a graduate of Johns Hopkins University and of Crozer Theological Seminary.

Like his predecessors in office, he has had that acquaintance with human nature which is gained through practical work in the ministry, having served as pastor of churches in Xenia, Ohio; Bryn Mawr, Pa., and in Bordentown, N. J.

His "A Service of Parental Duty and Purpose" was prepared as a result of his own experience in pastoral work.

His "Critical Commentary on the Songs of the Return" from the Captivity, published in 1895, in Volume Eleven of "Hebraica," gives evidence of linguistic as well as of critical ability.

The character of the output of the Book Publishing Department in the ten years during which he has been its Editor, is the best criterion of his work.

W. Edward Raffety, Ph. D., D. D., Editor-in-chief of Sunday School Publications, was born in Illinois, educated in Shurtleff College, William Jewell College, the University of Chicago, and Rochester Theological Seminary. He has had experience as pastor of Calvary Church, Erie, Pa., Headworker of Association House Settlement, Chicago, Ill., Probation Officer of the Juvenile Court, and Professor of Sociology and Religious Education in Kansas City Baptist Theological Seminary. He was the first General Superintendent of the Daily Vacation Bible Schools of the Northern Baptist Conven-

SAMUEL ZANE BATTEN, D.D.
*Social Education Secretary*

SAMUEL G. NEIL, D.D.
*Bible and Field Secretary*

A. R. MATTHEWS
*Accountant, General Field Department*

W. E. CHALMERS, D.D.
*Religious Education Secretary*

Rev. S. L. ROBERTS
*Director Teacher-Training*

T. S. YOUNG, D.D.
*Director C. V. S. and Week-day Rel. Ed.*

HARRY V. MEYER
*Special Representative*

Miss MEME BROCKWAY
*Director Children's Work*

Mrs. E. M. FINN
*Special Field Worker*

Miss E. M. WEAVER
*S. S. Advisor*

Miss M. M. LOVE
*S. S. Advisor*

GEO. L. WHITE, B. D.
*Western Representative*

**PERSONNEL OF SOCIAL EDUCATION, BIBLE AND FIELD, AND RELIGIOUS EDUCATION DEPARTMENTS**

**In 1924**

tion. His "Guide to Church History" was published in 1912, and his "Bible and Social Living" in 1916.

In his "Brothering the Boy" Doctor Raffety names "Knowledge, appreciation, cooperation, confidence, and love" as the five essentials in "brothering."

Following this list of "Officers of the Board" in the Ninety-ninth Annual Report of the Society are two pages of members of "Committees of the Board," every name worthy of special mention. If we may say of each one as was said of William Colgate, "His industry is consecration, and his work, worship," what a chorus of adoration is embodied in their service, ushering in the Second Century of The American Baptist Publication Society!

# APPENDIX

By EDWARD M. STEPHENSON

## THE CORPORATE TITLES

OF THE

## SOCIETY FOR ONE HUNDRED YEARS

1824-1840. THE BAPTIST GENERAL TRACT SOCIETY.

1840-1844. THE AMERICAN BAPTIST PUBLICATION AND SUNDAY SCHOOL SOCIETY.

1844-1870. THE AMERICAN BAPTIST PUBLICATION SOCIETY.

1870-1873. THE BIBLE AND PUBLICATION SOCIETY.

1873-1924. THE AMERICAN BAPTIST PUBLICATION SOCIETY.

# CONSTITUTION

## OF

# THE BAPTIST GENERAL TRACT SOCIETY

**February 20, 1824**

ART. I. The name of this Society shall be "The Baptist General Tract Society." Its sole object shall be to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts.

ART. II. Any person may become a member of this Society, by paying the sum of one dollar annually. The payment of ten dollars at one time, shall constitute a person a member for life.

ART. III. There shall be an annual meeting of the Society on the last Wednesday in February, when the following officers shall be chosen by ballot, viz.: A President, Vice-president, Agent, Recording Secretary, Treasurer, and a Board of Directors, consisting of the President, Vice-president, Agent, Recording Secretary, and Treasurer, who shall be Directors in consequence of their office; and seven members of the Society. Five Directors shall constitute a quorum for business. The Board shall have power to supply any vacancy that may occur in its own body.

ART. IV. The Directors shall superintend the publication and distribution of such tracts as they shall approve; the appointment of subordinate agents; the establishment of depositories; the formation of auxiliary societies, etc. They shall hold frequent meetings, under such regulations as they may adopt, in conformity with the general provisions of the Constitution. They shall appoint the place and the hour for the annual meeting of the Society; and may, if they think proper, make arrangements for an annual sermon, or public addresses, and a collection for the benefit of the Society. The Directors and the Treasurer shall make an annual report of their proceedings.

ART. V. The Agent shall conduct the correspondence of the Society, and shall carry into effect the measures adopted by the Board of Directors.

ART. VI. The Recording Secretary shall keep a record of the proceedings of the Board of Directors, and of the Society. He shall receive all moneys, keep a record of them, and pay them over to the Treasurer.

ART. VII. Every member shall be entitled to receive three-fourths of the amount of his subscription in tracts, at cost. Auxiliary societies shall be entitled to the same privilege.

ART. VIII. Any person, by paying twenty-five dollars at one time, shall be a Director for life. The Presidents of auxiliary societies shall be ex-officio members of the Board of Directors.

ART. IX. The President shall call a meeting of the Society, at the request of a majority of the Board of Directors.

ART. X. Any alterations of this Constitution may be made at an annual meeting by the concurrence of two-thirds of the members present.

# CONSTITUTION

## OF

# THE AMERICAN BAPTIST PUBLICATION AND SUNDAY-SCHOOL SOCIETY

**Adopted in 1840**

ART. I. The name of this Society shall be "The American Baptist Publication and Sunday-school Society." Its object shall be, to publish such books as are needed by the Baptist Denomination, and to promote Sunday-schools by such measures as experience may prove expedient.

ART. II. Any person may become a member of this Society by paying, annually, the sum of one dollar or more; a Life Member by the payment, at one time, of twenty dollars; and a Life Director by the payment, at one time, of fifty dollars.

ART. III. There shall be a public Anniversary Meeting of the Society at such time in the month of April or May of each year, and at such place, as shall be appointed by the Board, when the following officers shall be chosen by ballot, viz: a President, one Vice-president from each of the States, a Corresponding Secretary, who shall be the Editor of the Society's Publications, a Recording Secretary, a Treasurer, and twenty-one other Members, all of whom shall be members of Baptist Churches, who, together, shall be a Board of Directors for the management of the concerns of the Society, of whom five shall constitute a quorum. The Board shall have power to appoint Agents; a Committee of Publication, of not less than five, whose duty it shall be carefully to examine all works proposed for publication by the Society, preparatory to their being committed to the Editor; and to fill any vacancy which may occur in its own body.

ART. IV. The Directors shall superintend the publication and distribution of such Books, Tracts, and Periodicals, as they may approve—the establishment of Depositories—and the formation of Auxiliary Societies, etc. They shall hold frequent meetings, under such regulations as they may adopt, in conformity with the general provisions of this Constitution. They shall appoint the place and hour for the Annual Meeting of the Society. The Directors and the Treasurer shall make an Annual Report of their proceedings.

ART. V. Any Sunday-school Union, or Society, or any Tract Society, by forwarding to the Corresponding Secretary a copy of their Annual Report, with their Constitution and list of Officers, shall be considered an Auxiliary. The Board may grant special privileges to other Societies, if

they deem it expedient. Auxiliary Societies shall be allowed, and are requested, to send one delegate to the Annual Meeting of this Society, to represent them, who shall have the privileges of a member.

ART. VI. Life Directors, Life Members, Annual Subscribers, and Auxiliary Societies, shall be entitled to purchase the Publications of the Society at reduced prices.

ART. VII. The Corresponding Secretary shall conduct the correspondence of the Society—shall superintend its publication, under the direction of the Board, and perform such other duties as appertain to his office.

ART. VIII. The Recording Secretary shall keep a record of the proceedings of the Society, and of the Board of Directors.

ART. IX. The Treasurer shall receive all moneys intended for the Society, and shall give to the President, for the time being, satisfactory security for the safe keeping of the funds committed to him.

ART. X. The President shall call a meeting of the Society at the request of a majority of the Board of Directors.

ART. XI. Any alterations of this Constitution may be made at an Annual Meeting, by the concurrence of two-thirds of the members present.

# CONSTITUTION

## OF

# THE AMERICAN BAPTIST PUBLICATION SOCIETY

### As Adopted in 1845

ART. 1. The name of this Society shall be—"The American Baptist Publication Society."

ART. 2. The object of this Society shall be to publish and circulate such religious works as, in the judgment of the Board of Managers, may be required by the cause of Truth and sound piety, and by the interests of Sabbath-schools.

ART. 3. Any person may become a Member of this Society by paying, annually, the sum of Two Dollars or more; a Member for Life, by the payment at one time of Twenty Dollars; and an Honorary Manager for Life, by the payment at one time of Fifty Dollars.

ART. 4. There shall be a public Anniversary Meeting of the Society, at such time, in the month of April or May of each year, and at such place, as shall be appointed by the Board of Managers, when the following officers shall be chosen by ballot, viz: a President, Vice-presidents, Secretaries, Treasurer, Assistant Treasurer, and twenty-one other Members, all of whom shall be members of Baptist Churches, who, together, shall be a Board of Managers, for the direction of all the concerns of the Society, of whom five shall constitute a quorum. A majority of the Board shall be laymen.

ART. 5. The Board of Managers shall have power to fill any vacancy which may occur in its own body; to make its own by-laws; to appoint Agents and Colporteurs; to appoint a Committee of Publication, of not less than five, whose duty it shall be carefully to examine all works proposed for publication by the Society, preparatory to their being committed to the Editor; to appoint a Committee of Finance, who shall superintend the Depository, direct all purchases, take charge of the Society's property, devise and execute plans to increase the stock, and to superintend all agencies; and to appoint a Committee of Accounts, who shall examine and correct all bills and accounts, previous to their being submitted to the Board; examine and audit all the account books, and perform all other duties as the Board may direct.

ART. 6. The Board of Managers shall superintend the publication and distribution of such Books, Tracts and Periodicals as they may approve—the establishment of Depositories—and the formation of Auxiliary Societies. They shall hold frequent meetings, under such regulations, as they

may adopt, in conformity with the general provisions of this Constitution. The Board of Managers and the Treasurer shall make an Annual Report of their proceedings.

ART. 7. Any Sunday-school Union, or Society, or any Publication, or Tract Society, by forwarding to the Corresponding Secretary a copy of their Annual Report, with their Constitution and List of Officers, shall be considered an Auxiliary. The Board may grant special privileges to other Societies if they deem it expedient. Auxiliary Societies shall be allowed, and are requested to send one delegate to the Annual Meeting of this Society, to represent them, who shall have the privilege of a member.

ART. 8. Honorary Managers, Life Members, Annual Members, and Auxiliary Societies, shall be entitled to purchase the Publications of the Society, at reduced prices.

ART. 9. The duties of the Secretaries shall be assigned to them by the Board of Managers.

ART. 10. The Treasurer and Assistant Treasurer shall give to the President, for the time being, satisfactory security for the safe keeping of the funds committed to them. The Assistant Treasurer may receive funds and pay the same to the Treasurer, and shall be Depository Agent to the Society. The Treasurer and Assistant Treasurer shall be under the direction of the Board of Managers, who shall have power to displace either or both if necessary, and appoint a new Treasurer or Assistant Treasurer to fill a vacancy in either office.

ART. 11. The President shall call a meeting of the Society at the request of the Board of Managers.

ART. 12. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by the Board of Managers, may be made at the Annual Meeting by the vote of two-thirds of the Members present.

# CONSTITUTION

## OF

# THE AMERICAN BAPTIST PUBLICATION SOCIETY

**As Amended in 1855**

ARTICLE I. The name of this Society shall be "The American Baptist Publication Society."

OBJECT

ART. II. The object of this Society shall be to promote the interests of evangelical religion by means of the Printing Press, Colportage, and the Sunday School.

ART. III. This Society shall be composed of Annual Members, Life Members and Honorary Life Managers. Any person may become a member of this Society by paying annually the sum of five dollars: or any regular Baptist Church, or Auxiliary Society may appoint a member by the annual contribution of five dollars, and an additional member for each additional twenty dollars. Twenty dollars, paid in sums of not less than five dollars, shall be requisite to constitute a member for life; and fifty dollars paid at one time, or a sum which in addition to any previous contribution, shall amount to fifty dollars, shall be requisite to constitute a Manager for Life.

ART. IV. The officers of this Society shall be a President, Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-one Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers; one half of whom may be Ministers of the Gospel.

ART. V. The Board of Managers shall have power to appoint its own meetings; elect its Chairman and Secretary; appoint an Editor or Editors; Standing and Special Committees; also, its Agents and Colporteurs; fill any vacancy which may occur in its own body, or in the Office of Corresponding Secretary or Treasurer; enact its own By-Laws, *provided,* always, they conform to this Constitution; assign the duties of the Corresponding Secretary; superintend all publications of the Society; establish Depositories; aid in the formation of Auxiliary Societies, and define their relations; and in general to watch over the interests and transact the business of the Society. Five members shall constitute a quorum. The Board shall make an Annual Report to the Society.

ART. VI. The Treasurer shall give bonds to such amount as the Board may appoint; shall be under the direction of the Board; and shall make an Annual Report to the Society.

ART. VII. The Society shall meet, annually, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President or Corresponding Secretary upon application of the Board of Managers.

ART. VIII. All the Officers, Managers, Agents and Colporteurs of the Society shall be members in good standing in regular Baptist Churches.

ART. IX. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by the Board of Managers, may be made at the Annual Meeting by a vote of two-thirds of the members present.

In 1871 the Constitution was amended so that Articles I and II were to read:

ARTICLE I. The name of this Society shall be the "Bible and Publication Society."

ART. II. The object of this Society shall be to promote evangelical religion by means of the Bible, the Printing Press, Colportage, and the Sunday school.

But in 1873 Article I was again changed to read:

ARTICLE I. The name of this Society shall be the "American Baptist Publication Society."

# CONSTITUTION

## OF

# THE AMERICAN BAPTIST PUBLICATION SOCIETY

### As Amended in 1889

ART. I. The name of this Society shall be the "American Baptist Publication Society."

ART. II. The object of this Society shall be to promote evangelical religion by means of the Bible, the Printing Press, Colportage, and the Sunday-school.

ART. III. This Society shall be composed of Delegates, Annual Members, Honorary Life Members, and Life Managers. Any Baptist church, in union with the denomination, and contributing to the Society, may appoint one annual delegate. If the sum contributed during the fiscal year amounts to one hundred dollars, the church may appoint a second delegate, and an additional delegate for every one hundred dollars contributed. Any District or State Association reporting contributions of one hundred dollars, or upward, to the Society, during its last fiscal year, may appoint one delegate. Each delegate must present to the Secretary of the Society a certificate of appointment signed by the Clerk of the Church or Association appointing him. Any member of a regular Baptist church may become a member of this Society by paying annually the sum of fifty dollars. One hundred dollars, paid in sums of not less than twenty dollars yearly, shall be requisite to constitute a member for life; and two hundred dollars paid at one time, shall be requisite to constitute an Honorary Manager for life. The sum named, in the case of the Church, Association, Annual Member, Life Member, and Manager, must be paid during the fiscal year ending the 31st of March next preceding the meeting of the Society.

ART. IV. The officers of this Society shall be a President, four Vice-Presidents, Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, who together shall constitute a Board of Managers, one-half of whom may be ministers of the gospel.

ART. V. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; appoint an Editor or Editors; Standing and Special Committees; also, its Agents and Colporteurs; fill any vacancy which may occur in its own body, or in the office of Secretary or Treasurer; enact its own by-laws, *Provided, always,* they conform to this Constitution; assign the duties of the Secretary;

superintend all publications of the Society; establish depositories; aid in the formation of Auxiliary Societies, and define their relations; and, in general, to watch over the interests, and transact the business of the Society. Five members shall constitute a quorum. The Board shall make an annual report to the Society.

ART. VI. The Treasurer shall give bonds to such amount as the Board may appoint; shall be under the direction of the Board; and shall make an annual report to the Society.

ART. VII. The Society shall meet monthly, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President or Secretary, upon application of the Board of Managers.

ART. VIII. All the Officers, Managers, Agents, and Colporteurs of the Society shall be members in good standing in regular Baptist Churches.

ART. IX. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by the Board of Managers, may be made at the annual meeting, by a vote of two-thirds of the members present.

# BY-LAWS

## OF

# THE AMERICAN BAPTIST PUBLICATION SOCIETY

**Adopted at Chicago, May 11, 1910**
**With Amendments Adopted in 1914 and 1919**

### Article I. Membership

Section 1. The membership of the Society shall be composed as follows:

(1) Of all persons who are now life-members or honorary life-members;

(2) Of annual members appointed by Baptist churches. Any church may appoint one delegate, and one additional delegate for every hundred members, but no church shall be entitled to appoint more than ten delegates;

(3) Of all missionaries of the Society during their terms of service;

(4) Of all accredited delegates to each annual meeting of the Northern Baptist Convention.

Sec. 2. No member shall be entitled to more than one vote.

### Article II. Officers

Section 1. The officers of the Society shall be a President, a First Vice-president, a Second Vice-president, a Treasurer, one or more Secretaries, and a Recording Secretary. They shall be elected by ballot at each annual meeting.

Sec. 2. The President shall preside at all meetings of the Society. In the case of his absence or inability to serve, his duties shall be performed by the Vice-president in attendance who is first in numerical order.

Sec. 3. The Treasurer, the Secretaries, and such officers as the Board of Managers may appoint, shall be subject to the direction of the Board, and shall discharge such duties as may be defined by its regulations and rules of order.

Sec. 4. The Treasurer shall give such security for the faithful performance of his duties as the Board of Managers may direct.

Sec. 5. Each officer shall serve from the close of the annual meeting at which he is elected to the close of the next annual meeting, and until his successor is elected.

### Article III. Board of Managers

Section 1. The Board of Managers shall consist of twenty-seven persons, viz., the officers named in Art. II, Sec. 1, and twenty-one other per-

sons, elected by ballot at an annual meeting. At the meeting at which these by-laws shall be adopted, one-third of the twenty-one persons shall be elected for one year, one-third for two years, and one-third for three years, to the end that thereafter, as nearly as practicable, one-third of the whole number shall be elected at each subsequent annual meeting to fill the vacancies caused by the expiration of terms of office. As many more shall be elected also as shall be necessary to fill any vacancies in unexpired terms.

Sec. 2. The Board of Managers shall meet at the principal office of the Society to organize as soon as practicable after the annual meeting.

Sec. 3. The Board of Managers shall have the management of the affairs of the Society; shall have the power to elect its own Chairman and Recording Secretary, and to appoint such additional officers and such committees as to it may seem proper, and to define the powers and duties of each; to appoint its own meetings; to adopt such regulations and rules as to it may seem proper, including those for the control and disposition of the real and personal property of the Society, the sale, leasing, or mortgaging thereof, provided they are not inconsistent with its Act of Incorporation or its By-laws; to fill all vacancies in the Board of Managers and in any office of the Society until the next meeting of the Society; to establish such agencies and to appoint and remove such agents and missionaries as to it may seem proper, by a three-fifths vote of all members present and voting at the meeting when said vote is taken; to fix the compensation of officers, agents, and missionaries; to direct and instruct them concerning their respective duties; and to make all appropriations of money. At the annual meeting of the Society, and at the first session of each annual meeting of the Northern Baptist Convention it shall present a printed or written, full and detailed report of the proceedings of the Society and of its work during the year.

Sec. 4. The Board of Managers shall appoint annually one of its members whose term does not expire the current year to act as an additional member of the Committee on Nominations without the right to vote.

### Article IV. Eligibility to Appointment

All officers, all members of the Board of Managers, and all missionaries must be members of Baptist churches.

### Article V. Annual and Other Meetings

The Society shall meet annually on the third Wednesday in May, unless for some special reason another time shall be fixed by the Board of Managers on conference with the Executive Committee of the Northern Baptist Convention and with representatives of its other cooperating organizations. The meeting shall be held where the annual meeting of the Northern Baptist Convention shall be held. Special meetings may be held at any time and place upon the call of the Board of Managers.

ARTICLE VI. RELATIONS WITH NORTHERN BAPTIST CONVENTION

SECTION 1. With a view to unification in general denominational matters, the Northern Baptist Convention at each election may present nominations for officers and for the Board of Managers.

SEC. 2. The persons elected each year as the Committee on Nominations of the Northern Baptist Convention shall be for that year the Committee of this Society on Nominations for officers then to be elected.

SEC. 3. The Annual Report of this Society, as soon as is shall be prepared, shall be forwarded to the officer or committee of the Northern Baptist Convention authorized to receive it.

ARTICLE VII. AMENDMENTS

These by-laws may be amended by a two-thirds vote of the members present and voting at any annual meeting of the Society, provided written notice of the proposed amendment shall have been given at the preceding annual meeting of the Society, or such amendment shall be recommended by the Board of Managers.

# CHARTER

## AN ACT TO INCORPORATE

# THE AMERICAN BAPTIST PUBLICATION SOCIETY

## AND SUPPLEMENTS THERETO

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That the persons belonging to or composing the Society now called "The American Baptist Publication and Sunday School Society" be, and they are hereby created a body politic and corporate in law, by the name, style, and title of "The American Baptist Publication Society," and by that name shall have perpetual succession, have a common seal, make contracts, may sue and be sued, plead and be impleaded, in any Court of record, or in any other place whatever; and may also hold any real or personal estate conveyed to them by gift, grant, bargain and sale, devise, bequest, or other alienation whatsoever, and sell and convey the same: *Provided,* That the clear yearly value of the lands, tenements, or other real estate of said Corporation shall not exceed the sum of two thousand five hundred dollars. (By an act approved July, 1874, this sum was increased to twenty thousand dollars. See Supplement No. 3.)

SEC. 2. The object of this Corporation shall be to publish such works of a religious character as shall be approved of for that purpose by the Board of Managers. (By an act approved in 1871 this clause was amended to read as follows: The object of this Corporation shall be to promote evangelical religion by means of the Bible, the Printing-press, Colportage, Sunday schools, and other appropriate ways. See Supplement No. 2.)

SEC. 3. Its Officers shall be a President, two or more Vice-presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and twenty-one other members who, together, shall constitute a Board of Managers, and any five of them shall form a quorum. They shall be elected by ballot at the yearly meeting hereinafter provided for; and until the first election shall be held in pursuance hereof, the officers of the present Society shall be officers of this Corporation; and no failure to hold an election for, or to elect any of said officers, shall be deemed a forfeiture of any of the corporate privileges hereby conferred, but the same shall continue unimpaired thereby, and on such failure, or failures, the officers of the preceding year shall continue in office until their successors shall be duly elected.

SEC. 4. A meeting of this Corporation shall be held each year, and at such time and place as the Board of Managers may appoint, for the election of officers, and for such other business as it may be necessary for the Society to transact.

SEC. 5. Other Associations for a similar object may be made auxiliary to this Corporation by such means, and in such manner, as may be directed by the Board of Managers, and have the privilege of representation in its annual meetings.

SEC. 6. The Board of Managers shall have power to appoint such other officers not hereinbefore provided for, as may be necessary to provide for, and to regulate the admission of persons, being citizens of the United States, as Corporators; and to make all other laws and regulations necessary for the good government of the Corporation, and not repugnant to the Constitution and Laws of the United States or of this Commonwealth; and the said Corporation shall continue ten years and no longer. (By an act approved April 14, 1851, the charter is made perpetual. See Supplement No. 1.)

The original charter was approved March 20, 1845, published in Pamphlet Laws of 1845, p. 194.

### SUPPLEMENT No. 1

TO AN ACT ENTITLED "AN ACT TO INCORPORATE THE AMERICAN BAPTIST PUBLICATION SOCIETY," APPROVED MARCH TWENTIETH, ONE THOUSAND EIGHT HUNDRED AND FORTY-FIVE.

SECTION 1. Be it enacted by the Senate and House of Representatives of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That the limitation contained in the following words "and the said Corporation shall continue ten years and no longer," as found in the Sixth Section of an Act entitled "An Act to Incorporate The American Baptist Publication Society," approved the twentieth day of March, Anno Domini, One Thousand Eight Hundred and Forty-five, to which this is a Supplement, be, and the same is hereby repealed, and the Charter of the said Society made perpetual.

Approved the fourteenth day of April, A. D., One Thousand Eight Hundred and Fifty-one.

Published in Pamphlet Laws of 1851, p. 585.

### SUPPLEMENT No. 2

TO AN ACT ENTITLED "AN ACT TO INCORPORATE THE AMERICAN BAPTIST PUBLICATION SOCIETY," APPROVED MARCH TWENTIETH, ONE THOUSAND EIGHT HUNDRED AND FORTY-FIVE.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, that the name, style, and title

of The American Baptist Publication Society shall be, and the same is hereby changed and altered to "The Bible and Publication Society."

SEC. 2. The object of this Corporation shall be to promote evangelical religion by means of the Bible, the Printing-press, Colportage, Sunday schools, and other appropriate ways.

SEC. 3. That all the privileges, franchises, rights, estates, and powers granted by the said Act to which this is a Supplement shall issue to and be enjoyed by the said Corporation under its name of The Bible and Publication Society.

SEC. 4. That all legacies or devises heretofore made, or that may hereafter be made to The American Baptist Publication Society, shall issue to and be enjoyed by the said "The Bible and Publication Society," their successors or assigns.

Published in Pamphlet Laws of 1871, p. 649.

SUPPLEMENT No. 3

Early in May, 1874, application was made to the Court of Common Pleas, asking that the Society's charter might be amended as follows:

1. That the name, style, and title of "The Bible and Publication Society" be changed to "The American Baptist Publication Society."

2. That the said Corporation may hold real estate to an amount the clear yearly value or income whereof shall not exceed "Twenty Thousand Dollars."

In the month of July, 1874, the Court granted the above petition in both particulars.

For the details of this application and order of Court, see Records of the proceedings recorded in the office of the Recorder of Deeds of Philadelphia, in Charter Book No. 1, p. 338.

# BY-LAWS OF THE BOARD OF MANAGERS
## OF THE
# BAPTIST GENERAL TRACT SOCIETY
### As Published in 1836

ARTICLE I

The Board shall meet as soon as practicable after the annual meeting of the Society, for the purpose of electing, by ballot, the following standing committees:

1st. A Selecting Committee;

2d. A Depository and Book Committee;

3d. A Committee of Ways and Means;

4th. A Committee of Accounts.

ARTICLE II

The Board shall hold a regular meeting on the 2d Friday evening of each month, at the Depository. The President or the Committee of Ways and Means, may call special meetings, whenever, he or they shall deem it expedient.

ARTICLE III

Each of the Standing Committees shall keep a book, in which it shall record all its proceedings; and at the stated meetings of the Board, report by reading the same.

ARTICLE IV

DUTIES OF OFFICERS

*President.*—It shall be the duty of the President, or in his absence, of the Vice President, or of a chairman pro tempore, to preside at all meetings of the Board; to enforce the by-laws, preserve order, and to decide on all questions of order, without debate, subject to an appeal to the Board by any two members; to give a casting vote when the Board is equally divided.

*Treasurer.*—It shall be the duty of the Treasurer to receive and hold the moneys, obligations, or certificates of stock, the property of the Society—to pay all orders which shall have been approved by the Board, and signed by the presiding officer for the time being, and by the Secretary. His books shall be open to the inspection of any member of the Board; he shall present, at the stated meeting of the Board, in each month, a

statement of the receipts and payments for the preceding month; and prepare, annually, an account of receipts and payments of the Tract Society, and of the book concern; which shall be examined and audited by the Committee of Accounts, to be presented to the Society at the annual meeting.—He shall also give security in the sum of one thousand dollars.

*Secretary.*—It shall be the duty of the Secretary to keep a record of all the proceedings of the Board, and of the Society, in a book for that purpose, and attest the same by his signature. He shall notify members of the Board of their election, and of the time and place of their meeting. He shall notify the Chairman of any standing or special committee, of its appointment, and furnish him with a list of the names which compose it. He shall furnish to the committees a copy of all resolutions referred to them; he shall lay before the presiding officer, at every meeting of the Board, a list of all committees which have not reported and been discharged.

*General Agent.*—The General Agent shall keep an account of all Tracts issued from the Depository, and keep the accounts with the Branches, Auxiliary Societies, Agents and individuals doing business with the Society. He shall publish, (under direction of the Board) an account of the moneys received by the Treasurer, and whatever relates to the Society's operations. He shall be authorized to make collections, solicit donations and subscriptions, and form Auxiliary Societies; and it shall be his duty to do all in his power to extend the usefulness of the Society. He shall pay over all moneys coming into his hands for the Society, and for the book concern, to the Treasurer, stating particularly from what sources they have been received.

### Article V

### Duties of Committees

*Selecting Committee.*—The Selecting Committee shall consist of at least *five* members whose duty it shall be to procure suitable Tracts for publication, which, after they have been examined and approved by a majority of the committee, shall be put into the hands of the agent to be printed.

*Depository Committee.*—The Depository Committee shall consist of *five* members who shall have the general superintendence of the Depository, and the direction of all the business which relates to the purchase of paper, contracts for printing and stereotyping, and whatever relates to conducting the publications of the Society, they shall have charge of all the Society's property in this city, and shall attend particularly to its preservation.—This Committee shall present the annual account of stock, up to the 31st December in each year, at the last regular meeting of the Board preceding the anniversary.

*Committee of Ways and Means.*—The Committee of Ways and Means, shall consist of *five* members, whose duty it shall be to attend to the pecuniary concerns of the Society; particularly to the appointment of travelling agents, and the direction of their labors; and to the establishment of Depositories: they shall devise means of increasing the funds of the Society, and direct the General Agent in all operations which relate to this object: they shall also consider and dispose of applications for donations of Tracts.

*Committee of Accounts.*—The Committee of Accounts, shall consist of *five* members, in addition to the Treasurer, who shall be an ex officio member.—They shall examine and correct all bills and accounts previous to their being submitted to the Board for approval; they shall fully examine the account books of the Society, and report the result of their examination to the Board, at the regular meetings in March, June, September, and December; they shall direct the manner in which the accounts of the Society shall be kept. They shall examine and audit the Treasurer's account, so as to present it at the last meeting of the Board, preceding the anniversary.

ARTICLE VI

The following shall be the order of Business:

1st. The meeting of the Board shall be opened with prayer:

2d. The roll shall be called:

3d. The minutes of the last meeting shall be read:

4th. The committees shall report in the following order:

The Selecting Committee;
The Depository Committee;
The Committee of Ways and Means;
The Committee of Accounts;

5th. The Treasurer shall report:

6th. The General Agent shall make his report:

7th. Special Committees shall report:

8th. New Business:

9th. The meeting shall be closed with prayer.

# BY-LAWS OF THE BOARD OF MANAGERS
## OF
# THE AMERICAN BAPTIST PUBLICATION SOCIETY

**As Published in 1859**

### Article I. Board of Managers

I The Board shall meet as soon as practicable after the Annual Meeting of the Society, for the purpose of electing, by ballot, a Chairman, Recording Secretary, an Editor or Editors, a Depository and Publishing Agent, a Business Committee, and a Committee of Publication. At this meeting, the Board shall determine the salary of the Corresponding Secretary, Editor or Editors, and Depository and Publishing Agent.

II. The Board shall meet bimonthly, on the third Thursday of June, August, October, December, February, and April, to review with care the action of the Committees, and to give them instructions.

III. The Chairman, or the Business Committee, may call a special meeting whenever he or they shall deem it expedient.

### Article II. Officers

I. *Chairman.* The Chairman, or in his absence a Chairman pro tem., shall preside at all the meetings of the Board, preserve order, and see that the By-laws are faithfully observed; decide all questions of order without debate, subject to an appeal to the Board by the request of any two members; give the casting vote when the Board are equally divided, and appoint all special Committees, unless otherwise directed.

II. *Corresponding Secretary.* The Corresponding Secretary shall conduct all correspondence of the Society, relating to Agents, Colporteurs, Grants, and its general interests, except as hereinafter provided; prepare intelligence for the public journals; employ means to interest pastors and churches, and to assist Agents in the prosecution of their work, and call forth general cooperation in the work of the Society. He shall make a monthly report of his labors to the Business Committee, and prepare the Annual Report of the Board.

III. *Editor or Editors.* The Editor or Editors shall receive all suitable works for publication in the Volume, Sunday School and Tract Departments, and present them to the Committee of Publication for examination and approval; superintend the revision and stereotyping of whatever shall be recommended by the Business Committee, be responsible for their mechanical execution, and present a monthly report to the Business Committee.

IV. *Treasurer.* The Treasurer shall give security in the sum of five thousand dollars, for the faithful discharge of his duties; receive and hold all money and obligations, belonging to the Society; pay all orders which shall have been approved by the Business Committee, and signed by their Chairman and Secretary; open his books to the inspection of any Member of the Board; present at the first stated meeting of the Business Committee in each month, a statement of the receipts and payments of the preceding month; acknowledge all receipts, donations, or legacies made to the Society, and prepare annually an account of all receipts and payments, designating the objects for which they were received or paid.

V. *Depository and Publishing Agent.* The Depository and Publishing Agent shall have charge of the stock and books of the Society; have a fair supply always in binding, keep a correct account of the books, tracts, etc., received and sold, or distributed gratuitously; keep the accounts with individuals, agents, auxiliary societies, and branches doing business with the Society; pay over to the Treasurer all money coming into his hand in favor of the Society; make monthly reports of the business to the Business Committee, prepare annually an account of the receipts and payments, designating the objects for which they were received and paid, and conduct all correspondence relating to his own department.

VI. *Recording Secretary.* The Recording Secretary shall keep the minutes of all the proceedings of the Board in a book for that purpose, and attest the same by his signature; notify the Chairman of any Standing or Special Committee of his appointment; furnish him with a list of the names of those who compose the Committee and a copy of all resolutions and business referred to them, and lay before the presiding officer at each meeting of the Board, a list of all Committees, together with the unfinished business on the minutes.

### Article III. Business Committee

1. This Committee shall consist of not less than seven, nor more than nine members. Four shall be a quorum for business. The Corresponding Secretary, Treasurer, and Depository and Publishing Agent, though not members of this Committee, shall attend its meetings and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall cause a full record of all their proceedings to be kept at all times, in the rooms of the Society, and open to the inspection of any member of the Board. Any vacancy in this Committee shall be filled by the Board.

2. It shall be the duty of the Business Committee to carry into effect all the orders of the Board, to appoint, subject to the approval of the Board—Agents, Colporteurs and Helps in the Depository; designate their duties and fields of labor, to direct the Corresponding Secretary, Treasurer, Editor or Editors, and Depository and Publishing Agent in the discharge of their duties, to make all appropriations to be paid out of the Treasury,

to publish all works approved by the Board, to make all needful purchases and contracts, to take charge of the Society's property, to devise and execute plans for increasing the funds of the Society and meeting its pecuniary obligations, to determine the manner in which the accounts of the Society shall be kept, to cause those accounts to be thoroughly examined and audited by at least two competent persons, once every month, and to present to the Board at its last regular meeting before the anniversary an audited Treasurer's account, together with a full statement of the financial condition of the Society.

3. All powers not expressly conferred upon the Business Committee in these By-laws are hereby retained to the Board.

4. It shall be the duty of the Business Committee, to present to the Board at each regular meeting a full statement of their doings, giving the Board reliable information upon the condition and prospects of every department of the Society's operations, also their plans for the future, and in general to submit to the Board all such facts and statements, in their possession, as will enable the Board to judge correctly of their past action and to give them future instruction.

### Article IV. Committee of Publication

The Committee of Publication shall consist of not less than seven, nor more than nine members, who shall examine all works presented for publication, and if approved, classify them according to their character; determine the size of the page and type on which they shall be printed, and, when informed by the Business Committee of their ability to publish, recommend them to the Board for publication. The Corresponding Secretary, Editor, Depository and Publishing Agent, though not members, shall meet with the Committee and communicate any information that will aid its deliberations. Three of the Committee shall be a quorum.

### Article V. Order of Business

The following shall be the Order of Business:

1. The roll shall be called.

2. The meetings shall be opened with prayer.

3. The minutes of the last meeting shall be read.

4. First, report of the Business Committee; Second, Committee of Publication; Third, Special Committees; Fourth, new business; Fifth, the meeting shall be closed with prayer.

# BY-LAWS OF THE BOARD

**As Adopted in 1871**

## Article I. Board of Managers

I. The Board shall meet as soon as practicable after the annual meeting of the Society, for the purpose of electing, by ballot, a Chairman, Recording Secretary, Editors, a Business Committee, a Committee of Publication, and a Committee on Bible and Sunday-school Work. At this meeting, the Board shall determine the salary of the Secretary and Editors; and hear read the provisions and limitations of all the Society's permanent and invested funds.

II. The Board shall meet bimonthly, on the third Thursday of June, August, October, December, February, and April, to review with care the action of the Committees, and to give them instructions.

III. The Chairman, or the Business Committee, may call a special meeting whenever he or they shall deem it expedient.

## Article II. Officers

I. *Chairman.* The Chairman shall preside at all the meetings of the Board, decide all questions of order without debate, subject to an appeal to the Board by the request of any two members; and appoint all special committees, unless otherwise directed.

II. *Secretary.* The Secretary of the Society shall conduct all the correspondence; prepare intelligence for the public journals; employ means to interest pastors and churches; direct and assist all the appointees of the Board in their work; have charge of the stock of the Society; keep a fair supply always in binding, and a correct account of the books, tracts, etc., received and sold or distributed gratuitously; keep the accounts with individuals, agents, auxiliary societies, and branches doing business with the Society; pay over to the Treasurer all money coming into his hand in favor of the Society; make a monthly report of his labors to the Business Committee, and shall read to the Board, at its first meeting in each year, the provisions and limitations of all the permanent funds.

III. *Editor.* The Book Editor shall receive all suitable works for publication in the Volume, Sunday-school, and Tract Department, and present them to the Committee on Publication for examination and approval; superintend the revision and stereotyping of whatever shall be ordered by the Board; be responsible for their mechanical execution; and shall present a monthly report to the Business Committee.

IV. *Treasurer.* The Treasurer or Assistant Treasurer, as may be determined by the Board, shall give security in the sum of twenty thou-

sand dollars for the faithful discharge of his duties; receive and hold all money and obligations belonging to the Society; pay all orders which shall have been approved by the Business Committee and signed by their Chairman and Secretary; open his books to the inspection of any member of the Board; acknowledge all receipts, donations, or legacies made to the Society; present at the first stated meeting of the Business Committee in each month a statement of the receipts and payments of the preceding month; prepare annually an account of all receipts and payments, designating the objects for which they were received or paid, also a statement of the nature and condition of the investments of all the permanent funds.

V. *Recording Secretary.* The Recording Secretary shall keep the minutes of all the proceedings of the Board in a book for that purpose, and attest the same by his signature; notify the chairman of any standing or special committee of his appointment, furnish him with a list of the names of those who compose the committee and a copy of all resolutions and business referred to them; and lay before the presiding officer at each meeting of the Board a list of all committees, together with the unfinished business of the minutes.

### Article III. Business Committee

I. The Business Committee shall consist of not less than seven members, four shall be a quorum for business. The Secretary and Treasurer, though not members of this Committee, shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall cause a full record of all their proceedings to be kept at all times, in the rooms of the Society, and open to the inspection of any member of the Board. Any vacancy in this Committee shall be filled by the Board.

II. It shall be the duty of the Business Committee to carry into effect all the orders given them by the Board; to appoint, subject to the approval of the Board, all necessary Secretaries, Editors, Agents, Sunday-school Missionaries, Colporteurs, and Clerks, designate their duties and fields of labor, and direct them in the discharge of their duties; to make all appropriations to be paid out of the treasury; to publish all works ordered by the Board; to make all needful purchases and contracts; to take charge of the Society's property; to devise and execute plans for increasing the funds of the Society and meeting its pecuniary obligations; to determine the manner in which the accounts of the Society shall be kept; to cause those accounts to be thoroughly examined and audited by at least two competent persons, once every month; and to present to the Board at its last regular meeting before the anniversary an audited Treasurer's account, together with a full statement of the financial condition of the Society.

III. It shall be the duty of the Business Committee to present to the Board, at each regular meeting, a full statement of their doings, giving the

Board information upon the condition and prospects of every department of the Society's operations; also their plans for the future; and in general to submit to the Board all such facts and statements in their possession as will enable the Board to judge correctly of their past action, and to give them instructions for the future.

### Article IV. Committee of Publication

The Committee of Publication shall consist of not less than seven members—three shall be a quorum. They shall examine all works presented for publication, and if approved, classify them according to their character; determine the style in which they shall be published; indicate the copyright to be paid; and recommend them to the Board for publication. The Secretary and Editor, though not members, shall meet with the Committee, and communicate any information that will aid its deliberation.

### Article V. Bible and Sunday School Committee

The Committee on Bible and Sunday-school Work shall consist of not less than seven members—three shall be a quorum. They shall devise the best methods of awakening an increased interest in the circulation of the Holy Scriptures; of developing and securing Sunday-school contributions; of establishing new Sunday schools; of organizing the Sunday-school forces; of obtaining the book patronage of Sunday schools; and of elevating the standard of Sunday-school instruction. They shall present to the Board at each regular meeting a full statement of their proceedings.

### Article VI. Order of Business

The following shall be the order of business:

1. The roll shall be called.
2. The meeting shall be opened with prayer.
3. The minutes of the last meeting shall be read.
4. First, report of the Business Committee; second, Committee of Publication; third, Bible and Sunday-school Committee; fourth, Special Committees; fifth, unfinished business; sixth, new business; seventh, the meeting be closed with prayer.

## NEW ARTICLES ADDED TO THE BY-LAWS OF 1871

### Article IV. The Sunday-school and Publication Committee

Added in 1874

The Committee shall consist of not less than seven members—three of whom shall be a quorum. They shall seek the establishment of new Sunday schools; the organization of our Sunday-school forces; the eleva-

tion of Sunday-school instruction; the development of Sunday-school benevolence; and the circulation of the Scriptures and Sunday-school publications. They shall also examine all works presented for publication, and, if approved, classify them according to their character; determine the style in which they shall be published; indicate the copyright to be paid; and recommend them to the Board for publication. The Secretaries and Editors, though not members, shall meet with the Committee, and communicate any information that will aid its deliberation. The Committee shall present to the Board, at each regular meeting, a full statement of their proceedings.

### Article III. Bible Committee

Added in 1881

The Bible Committee shall consist of not less than seven members—three of whom shall be a quorum for business. It shall be the duty of this Committee to push with vigor all departments of Bible-work—including the raising of funds for the free circulation of the Scriptures, the making of new and pure translations in so far as money given specifically for that purpose will enable the Society to make them. It shall be the further duty of this Committee to see that all the funds coming to the Society for any of the afore-mentioned purposes are faithfully applied in accordance with the designation of the donors. The Secretaries, Editors, and Treasurer shall meet with the Committee, and aid them in their deliberations. The Committee shall submit to the Board for consideration, at each regular meeting, a full statement of its proceedings.

### Article V. Executive Committee

Added in 1881

I. The Executive Committee shall consist of not less than seven members—four shall be a quorum for business. The Secretaries and Treasurer, though not members of this committee, shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall cause a full record of all their proceedings to be kept at all times, in the rooms of the Society, and open to the inspection of any member of the Board. Any vacancy in this Committee shall be filled by the Board.

II. It shall be the duty of the Executive Committee to carry into effect all the orders given them by the Board; to appoint, subject to the approval of the Board, all necessary Secretaries, Editors, Agents, Clerks, Colporteurs, and Sunday-school Missionaries, designate their duties and fields of labor, and direct them in the discharge of their duties; seek the establishment of Sunday schools, the organization of Sunday-school forces, the elevation of Sunday-school instruction, the development of Sunday-school benevolence, and the circulation of Sunday-school literature; to

make all appropriations to be paid out of the treasury; to publish all works ordered by the Board; to make all needful purchases and contracts; to take charge of the Society's property; to devise and execute plans for increasing the funds of the Society and meeting its pecuniary obligations; to determine the manner in which the accounts of the Society shall be kept; to cause those accounts to be thoroughly examined and audited by at least two competent persons once every month; and to present to the Board, at its last regular meeting before the anniversary, an audited Treasurer's account, together with a full statement of the financial condition of the Society.

III. It shall be the duty of the Executive Committee to present to the Board, at each regular meeting, a full statement of their doings, giving the Board information upon the condition and prospects of every department of the Society's operations; also their plans for the future; and in general, to submit to the Board all such facts and statements in their possession as will enable the Board to judge correctly of their past action, and to give them instructions for the future.

### Article V. Missionary Committee

Added in 1894

I. The Missionary Committee shall consist of not less than twelve members, five of whom shall be a quorum. The Secretaries and Treasurer shall attend its meetings and aid in its deliberations. The committee shall keep a full record of its proceedings, which shall be open to the inspection of any member of the Board, and shall make a full report to the Board at each regular meeting.

II. It shall be the duty of the Missionary Committee to carry into effect all the orders given it by the Board; to appoint, subject to the approval of the Board, all necessary Colporters and Missionaries, designate their duties and fields of labor, and direct them in the discharge of their duties; seek the establishment of Sunday schools, the organization of Sunday-school forces, the elevation of Sunday-school instruction, the development of Sunday-school benevolence, and the circulation of Sunday-school literature; to make all appropriations in the Missionary Department to be paid out of the treasury; and to devise and execute plans for increasing the funds of the Society and meeting its pecuniary obligations so far as they relate to this department.

III. No grants or gifts of money, books, or literature shall be made, except in case of immediate need, until the applications have been approved by at least three members of the Committee.

# BY-LAWS OF THE BOARD OF MANAGERS

## OF

# THE AMERICAN BAPTIST PUBLICATION SOCIETY

**Adopted in 1919 with Amendments up to 1924**

### Article I. Board of Managers

*Section I. Meetings.*

The Board shall have *regular meetings* bimonthly, on the fourth Wednesday of January, March, May, July, September, and November, unless otherwise voted by the Board. The Chairman, a majority of the Executive Committee, or seven members of the Board may call a SPECIAL MEETING whenever it may be deemed proper and expedient upon notice sent out either by mail or telegraph at least one week in advance. No business shall be transacted at special meetings other than that mentioned in the call. At all meetings five members shall constitute a quorum for the transaction of business.

*Section II. Order of Business.*

The following shall be the order of business:

1. Roll Call.
2. Prayer.
3. Reading of Minutes of last meeting.
4. Report of the General Secretary.
5. Report of the Business Manager.
6. Reports of other Secretaries.
7. Report of the Treasurer.
8. Reports of Standing Committees:
    (1) Executive Committee.
    (2) Finance Committee.
    (3) Business Committee.
    (4) Printing-house Committee.
    (5) Book Publishing Committee.
    (6) Sunday School Publications Committee.
    (7) Bible and Field Committee.
    (8) Religious Education Committee.
    (9) Social Education Committee.
9. Special Committee.
10. Unfinished Business.
11. New Business.
12. Adjournment, with prayer.

*Section III. Organization.*

1. The Board at its first regular meeting after the Annual Meeting of the Society shall organize for the ensuing year by electing by ballot a Chairman, a Vice-chairman, the Corresponding Secretary of the Society to be the General and Corresponding Secretary of the Board, and a Treasurer, each of whom shall hold office for one year, or until his successor is appointed. It shall also at this same meeting elect a Business Manager, an Assistant Treasurer, a Bible and Field Secretary, a Religious Education Secretary, a Social Education Secretary, and a Recording Secretary, who shall be chosen by ballot, and each of whom shall hold office for one year, or until his successor is appointed.

2. The following shall be the Standing Committees of the Board, which shall be chosen in such manner as the Board may determine from time to time:

a. Executive Committee. This committee shall consist of the chairman of the Board, a representative of each standing committee, and three others to be elected by the Board, and shall have the power to adopt its own rules of order.
b. Finance Committee.
c. Business Committee.
d. Printing-house Committee.
e. Book Publishing Committee.
f. Sunday School Publications Committee.
g. Bible and Field Committee.
h. Religious Education Committee, which may contain men and women not members of the Board, but selected for their special qualification in some branch of religious education.
i. Social Education Committee.

3. The Board shall appoint such other officers, including editors of publications, as the work of the Society may require, and fix their salaries.

4. The General Secretary, the Business Manager, the Secretaries who are Heads of Departments, the Book Editor, the Editor-in-chief of Sunday School Publications, and the Treasurer shall constitute a Headquarters Council. The General Secretary shall be the chairman. It shall elect a secretary who shall keep a record of its proceedings.

5. At the first meeting after the Annual Meeting of the Society, the Board shall have read to it for its guidance and information the provisions and limitations of the Society's invested and permanent funds.

ARTICLE II. OFFICERS

*Section I. Chairman.*

The Chairman, and in his absence the Vice-chairman, shall preside at all meetings of the Board; decide all questions of order, subject to an

appeal to the Board at the request of any three members; appoint all special committees unless otherwise directed; and do and perform such other duties as may rightfully pertain to the office.

*Section II. General and Corresponding Secretary.*

The General and Corresponding Secretary shall be the executive officer of the Board, and shall have general charge and oversight of the work of the Society; all departments shall report to him for instruction and advice, and he shall be constantly kept informed by the business manager and the treasurer of the work and financial condition of the Society. He shall be ex officio a member of all committees and shall, at each meeting of the Executive Committee and of the Board of Managers, report on the general condition of the Society and on all matters to which he wishes to direct their special attention.

*Section III. Associate General Secretary.*

The Associate General Secretary shall be the Society's representative on the Conference Committee of Secretaries of all the Societies and Boards on annuities and legacies; he shall be Chairman of the Publication Society's Headquarters Council Committee on annuities and legacies; he shall promote interest in annuities and legacies through addresses, correspondence, conferences, and through special literature; he shall have primary responsibility for all real estate belonging to the Society; he shall be ex officio a member of all committees of the Board, and shall at each meeting of the Executive Committee and of the Board report on the general condition of the Society so far as it lies within his supervision; he shall share with the General Secretary the responsibility for representing the whole work of the Society, and in the absence of the General Secretary he shall perform the duties which otherwise belong to that office.

*Section IV. Recording Secretary.*

The Recording Secretary shall keep the minutes of all proceedings of the Board in a book for that purpose, and attest the same by his signature; shall notify the chairman of any standing or special committee of his appointment and furnish him with a list of the names and addresses of those who compose his committee, and shall refer to him from time to time copies of all resolutions and business necessary and pertinent to said committee; shall furnish at each meeting of the Board minutes of the preceding meetings; shall present to the presiding officer a list of all committees with the chairmen thereof, certify all unfinished business, and do and perform such other duties as may pertain to the office.

*Section V. Business Manager.*

The Business Manager shall have charge of the commercial business conducted by the Society; the purchase and sale of books; the conduct of

the printing-house and the mechanical execution of all published works of the Society; he shall have charge of the stock, keep a proper supply in binding and a correct account of the publications received, sold, or distributed gratuitously; he shall have general charge of the branch houses of the Society, and from time to time visit the same, oversee, superintend, and consult with the managers thereof, and report thereon with his recommendations to the General Secretary and through the Printing-house Committee to the Executive Committee.

*Section VI. Treasurer.*

The Board shall elect the Treasurer of the Society to be the Treasurer of the Board. He shall give corporate security in the sum of $20,000 for the faithful discharge of his duties and shall have the custody of the seal of the Society. He shall receive and deposit all moneys and obligations belonging to the Society; pay or cause to be paid all orders which shall have been approved by the Executive Committee; acknowledge or cause to be acknowledged all receipts, donations, or legacies made to the Society; present at the first stated meeting of the Executive Committee in each month a statement of all receipts and payments of preceding months; prepare or cause to be prepared annually an account of all receipts and payments, designating the object for which they were made; shall render to the Executive Committee and bimonthly to the Board of Managers a financial statement approximating the nature and condition of the investments of the Society and financial standing thereof; his books shall at all times be open to the inspection of any member of the Board.

*Section VII. Assistant Treasurer.*

The Assistant Treasurer shall give corporate security in the sum of $20,000; he shall keep or cause to be kept accounts of individuals, agents, auxiliary societies, and branches doing business with the Society, and shall perform such other duties as may be assigned him by the treasurer, in whose absence he shall transact and perform the duties of the treasurer's office.

*Section VIII. Bible and Field Secretary.*

The Bible and Field Secretary shall be the administrative officer in charge of the work assigned to the Bible and Field Department. He shall report to the Bible and Field Committee at each regular meeting upon the condition of the work in the department and present such recommendations for action as to him may seem wise, and shall carry out such instructions as the committee or the Board may from time to time give.

*Section IX. Religious Education Secretary.*

The Religious Education Secretary shall be the administrative officer in charge of the work assigned to the Religious Education Department. He

shall report to the Religious Education Committee at each regular meeting upon the condition of the work in this department and present such recommendations for action as to him may seem wise, and shall carry out such instructions as the committee or the Board may from time to time give.

*Section X. Social Education Secretary.*

The Social Education Secretary shall be the administrative officer in charge of the work assigned to the Social Education Department. He shall report to the Social Education Committee at each regular meeting upon the condition of the work in this department, and shall present such recommendations for action as to him may seem wise, and shall carry out such instructions as the committee or the Board may from time to time give.

## Article III. Editors

*Section I.*

The editors shall be chosen as the Board may direct, and shall have general charge of the publications of the Society in their several departments.

*Section II. Book Editor.*

The Book Editor shall receive and examine all manuscripts presented for publication in the Book Publishing Department and present them for consideration to the Book Publishing Committee; shall employ such assistants as the Book Publishing Committee and the Board of Managers shall authorize; shall superintend the revision and stereotyping of such matters as shall be approved by the Publication Committee; and shall present a monthly report to that committee.

*Section III. Editor of Sunday School Publications.*

The Editor of Sunday School Publications shall under the direction of the Sunday School Publications Committee receive and examine all manuscripts presented for publication in the Sunday school literature of the Society; shall determine the kind of publications and what material is suitable to appear in them; and shall employ such assistants as the Sunday School Publications Committee and the Board of Managers shall authorize.

## Article IV. Departments

*Section I.*

The administrative work of the Society shall be distributed among the following departments:

1. Finance Department.
2. Business Department.
3. Book Publishing Department.
4. Sunday School Publications Department.
5. Bible and Field Department.
6. Religious Education Department.
7. Social Education Department.

*Section II.*

Each department shall be charged with the administration of the work assigned to it, as follows:

I. THE FINANCE DEPARTMENT.

1. The receiving, disbursing, investing, and accounting for all funds of the Society.
2. The auditing of the accounts of all subagents.
3. The bonding of agents as may be required.
4. The care and insurance of properties.
5. The execution of contracts and other financial documents as authorized by the Board.
6. The custody of securities and other financial documents as authorized by the Board.
7. The auditing of the treasurer's books each year, and the presenting to the Board of Managers at their last regular meeting before the Annual Meeting of a full statement of the financial condition of the Society.

II. THE BUSINESS DEPARTMENT.

1. The commercial business conducted by the Society.
2. The purchase and sale of books.
3. The conduct of the printing-house.
4. The mechanical execution of all published works of the Society.
5. The merchandise stock, branch houses and agencies, and rental of properties.

III. THE BOOK PUBLISHING DEPARTMENT.

1. The examination of all books presented for publication, classifying those that are approved according to their character, and determining the style in which they shall be published.
2. Indicating the royalty to be paid, and presenting their decisions to the Board for final action.
3. Recommending such changes in matter and form as may be deemed wise and proper.

IV. THE SUNDAY SCHOOL PUBLICATIONS DEPARTMENT

1. General oversight of all the Sunday school publications issued by the Society.
2. Recommending from time to time such changes in matter or form as may be deemed wise and proper.

V. THE BIBLE AND FIELD DEPARTMENT.

1. The organizing and establishing of Bible schools.
2. The promotion of the circulation and use of Bible school literature.
3. Stimulating all Bible school benevolence.
4. The distribution or sale of Bibles, tracts, and other Christian literature through its workers.
5. To secure, subject to the approval of the Board, properly qualified Bible and Field workers, to recommend to the Board their salaries, and to designate their fields and to direct them in their work.
6. The extension of the general work of the Society in all practical and necessary ways.
7. The promotion of interest and beneficence along the lines of the general work of the Society.

VI. THE RELIGIOUS EDUCATION DEPARTMENT.

1. To develop and define a general policy and program for the religious education work of the Society.
2. To secure, subject to the approval of the Board, properly qualified religious education workers, to recommend to the Board their salaries, and to designate their fields and to direct them in their work.
3. To devise means for increasing the efficiency of churches, Sunday schools, young people's societies, and other church groups in their work of religious education.

VII. THE SOCIAL EDUCATION DEPARTMENT.

1. To develop and define the general policy and program for the Christian Social Education work of the Society.
2. To cooperate with the other departments of the Society in securing Christian Social Service material in teacher-training manuals, in institutes, and in the general educational work of the Society.
3. To submit for publication material for lesson courses and literature in social study and service for all departments of the Sunday school and church, as well as general literature dealing with special phases of the study of Christian Social Service.

ARTICLE V. DUTIES OF COMMITTEES

*Section I.*

It shall be the duty of each standing committee to consider matters relating to its department and to keep a record of its proceedings. It shall report thereon in writing to the Board and present for action all matters requiring Board approval.

*Section II. Executive Committee.*

It shall be the duty of the Executive Committee to carry into effect all orders given it by the Board; to appoint, subject to the approval of the Board, agents, clerks, and other employees; to make all appropriations to be paid out of the treasury except grants of "missionary" and Bible funds; to make all needful purchases and contracts; to consider, devise, and recommend plans for increasing the funds of the Society and meeting its pecuniary obligations, and generally to advise with and assist the secretaries. It shall be the duty of the Executive Committee to present to the Board at each regular meeting a full statement of all its transactions.

During the interim between the meetings of the Board, the Executive Committee shall have full power to act for the Board.

Five members of this committee shall constitute a quorum for the transaction of business. The secretaries, business manager, and treasurer or assistant treasurer shall attend its meetings and aid in its deliberations without voting.

*Section III. Finance Committee.*

The Finance Committee shall have general supervision of the Department of Finance and of the legal business of the Society, and shall receive funds and property upon such terms and conditions as the Board may from time to time approve. Two members of this committee shall be appointed who, together with the treasurer, shall form an Investment Committee, with the power to invest funds in accordance with the rules of the Board concerning investments. All investments shall be reported to the Board at its next regular meeting.

*Section IV. Business Committee.*

The Business Committee shall be a committee advisory to the business manager, and shall perform such special duties as shall be committed to it by a vote of the Executive Committee or of the Board.

*Section V. Book Publishing Committee.*

The Book Publishing Committee shall examine all works presented for publication by the Book Publishing Department; classify those that are approved according to their character; determine the style in which they shall be published; indicate the copyright to be paid, and recommend their decisions to the Board for final action. The general secretary, business manager, and editors shall attend the meetings of this committee and aid in its deliberations. The committee shall present to the Board at each regular meeting a full report of its proceedings, with such recommendations for action as it may deem advisable.

*Section VI. Sunday School Publications Committee.*

The Sunday School Publications Committee shall have general oversight of all the Sunday school publications issued by the Society, and shall recommend from time to time such changes in matter or form as it may deem wise and proper. The general secretary, business manager, and editors shall attend the meetings of the committee and aid in its deliberations. The committee shall present to the Board at each regular meeting a full report of its proceedings, with such recommendations for action as it may deem advisable.

*Section VII. Social Education Committee.*

The Social Education Committee shall examine and supervise the policies and methods of the department and consult with the secretary of this department concerning lesson courses and literature. The secretaries, business manager, and editors shall attend the meetings of this committee and take part in its deliberations. The committee shall present to the Board at each regular meeting of the Board a full report of its proceedings, with such recommendations for action as it may deem advisable.

*Section VIII.*

Each committee shall meet at the call of its chairman or of the General Secretary.

*Section IX. Headquarters Council.*

The Headquarters Council shall meet at the call of the General Secretary, or, in his absence, at the request of any member of the Council, to consider such matters as may properly come before it. While in routine matters the head of each department will act in accordance with his best judgment, it is expected that matters of special importance shall be brought before the Headquarters Council for consideration in order that the committee having cognizance of the matter and the Board may have the benefit of the Council's judgment.

## Article VI. Financial

*Section I.*

All investments of the Society's funds shall be made by the Investment Committee upon the approval of the Finance Committee, in accordance with the following rules:

1. Loans of the United States of America.
2. Loans of the State of Pennsylvania.
3. Loans of the county, city, borough, township, or school district in the State of Pennsylvania and such other States as the Finance Committee shall deem advisable.
4. Bond and first mortgage on real estate situated in the State of Pennsylvania, upon a basis not to exceed sixty per cent. of the market

value thereof, except in the case of guaranteed mortgages, and except purchase-money mortgages received in part payment of real estate sold by the Society.

No mortgage (except purchase-money mortgage) shall be accepted on unimproved land or on farm properties. No mortgage shall be accepted on buildings in process of construction; on building operations covering a number of houses, whether completed or otherwise, known as "blanket mortgages"; on buildings which have never been rented; on industrial plants; on religious or educational institutional buildings; or on places of amusement.

All real estate mortgages, of whatsoever character (except purchase-money mortgages), in excess of $10,000 shall be submitted to the Board of Managers of the Society for their previous consideration and approval or otherwise.

5. Bonds of railway companies, which shall be secured by a first or prior lien mortgage upon their respective roadbeds or sections thereof; railway terminal company first mortgage bonds; car trust or equipment trust bonds or certificates, provided always that in each and every instance all the capital stock of the respective railway companies shall have been upon a dividend-paying basis for at least three years prior to the date of purchase of the respective securities aforesaid.

The Finance Committee with approval of the Board shall be authorized to agree to exchanges of securities which may be necessary because of reorganizations or refunding of the securities which may be owned by the Society, and the restrictions above mentioned, with reference to the investment of moneys, shall not be applicable to the new securities which may be received in such reorganization or refunding exchanges.

6. Under no circumstances shall any of the funds of the Society be loaned to any officer, employee, legal adviser, or member of the Board of Managers, or to any private corporation or business enterprise in which any of them is personally interested.

*Section II. Signatures.*

1. All annuity contracts by the Society shall be signed by the Treasurer or the Assistant Treasurer, and countersigned by the General Secretary or the Associate General Secretary.

2. All checks, drafts, and other commercial paper shall be signed by the Treasurer, or by the Assistant Treasurer, and countersigned by the General Secretary, or by the Associate General Secretary, or by the Recording Secretary of the Board, or by a member of the Finance Committee designated by said Committee.

*Section III. Investment Securities.*

Unless otherwise ordered, all investment securities of the Society shall be registered in the name of the Society, and shall be deposited

for safe-keeping in a reliable safe deposit vault in the City of Philadelphia designated by the Finance Committee. Access to the safe-deposit box of the Society shall be had by any two of the following officers together: Treasurer, Assistant Treasurer (or Acting Assistant Treasurer), and General Secretary; or by the Treasurer or Assistant Treasurer (or Acting Assistant Treasurer), or General Secretary, when accompanied by such member of the Finance Committee as may be designated by the Board.

### Article VII. Vacancies

A vacancy in the Board may be filled until the next annual meeting of the Society by ballot only.

### Article VIII. Amendments

These by-laws may be amended by a two-thirds vote at any meeting at which a quorum is present and voting, provided the amendments shall have been submitted to the prior regular meeting and a copy of the same sent to each member of the Board at least ten days prior to the meeting at which the same shall be presented for adoption.

# OFFICERS, MEMBERS OF THE BOARD, AND OFFICERS OF THE BOARD

## PRESIDENTS

Obadiah Brown, D. D., 1824-1826.
John L. Dagg, D. D., 1827.
Elisha Cushman, D. D., 1828-1829.
William T. Brantly, D. D., 1830-1837.
George B. Ide, D. D., 1838-1841.
Rufus Babcock, Jr., D. D., 1842-1843.
Joseph H. Kennard, D. D., 1844-1854.
Hon. Mason Brayman, 1855-1856.
Hon. James H. Duncan, 1857-1860.
William Phelps, 1861-1871.
Sansom Talbot, D. D., 1872.
Hon. James L. Howard, 1873-1877.
Samuel A. Crozer, 1878.
George T. Hope, 1879-1881.
E. L. Hedstrom, 1882.
John H. Deane, 1883-1884.
Samuel A. Crozer, 1885-1911.
W. H. Doane, 1912.
J. W. Brougher, D. D., 1913-1917.
W. B. Riley, D. D., 1918.
W. G. Brimson, 1919.
F. H. Robinson, 1920.
Levi S. Chapman, 1921-1922.
W. H. Geistweit, 1923.

## VICE-PRESIDENTS

Adams, Seymour W., D. D., 1861-1864.
Alderson, L. A., 1864.
Anderson, Martin B., D. D., LL. D., 1854.
Arbuckle, C. N., D. D., 1922-.
Armitage, Thomas, D. D., 1860-1895.
Babcock, Rufus, Jr., D. D., 1840-1841.
Bailey, A. S., 1840-1841.
Bailey, Silas, D. D., 1856-1865.
Baker, Hon. A. L., 1856, 1858-1860.
Barton, David R., 1848-1850.
Batcheller, J., 1851-1854.
Beebee, Alexander M., LL. D., 1843.
Bellows, A. J., M. D., 1853-1854, 1856-1859.
Benedict, D., D. D., 1861.
Bleeker, Garret N., 1851-1853.
Boardman, George Dana, D. D., 1864-1865.
Boone, Levi D., 1859-1860.
Booth, John, 1840-1844.
Brantly, William T., D. D., 1827-1829.
Brimson, W. G., Esq., 1904-1909.
Brown, Joseph E., 1883-1884.
Bryce, John, 1824.
Buck, William C., D. D., 1840-1843.
Caswell, Alexis, D. D., 1856-1865.
Chapman, Levi S., 1823.
Charlton, Rev. Frederick, 1856-1858.
Cheney, David B., D. D., 1859-1865.
Church, Hon. E. C., 1912.
Clarke, Miner G., D. D., 1857-1860.
Colby, Hon. Anthony, 1856-1861.
Colver, Nathaniel, D. D., 1860.
Conaut, John A., 1840-1844.
Cornelius, Samuel, D. D., 1825-1826.
Cornell, Thomas, 1875-1877.
Corwin, R. G., 1853-1854.
Crane, James C., 1840.
Crane, William, 1840-1844, 1852-1854, 1864-1865.

Cresswell, Samuel J., 1840-1844, 1852-1854, 1864-1865.
Croskey, Henry, 1862-1865.
Crowell, William, D. D., 1861.
Crozer, John P., 1851-1865.
Crozer, Samuel A., 1866-1867, 1879-1884.
Cummings, E. E., D. D., 1850.
Cuthbert, James H., D. D., 1860.
Dagg, John L., D. D., 1830-1836, 1840-1843.
Davies, J. M., 1859-1865.
Davis, George F., 1865, 1876-1878.
Davis, Hon. Isaac, 1840-1849, 1857-1865.
Davis, Mial, 1873-1874.
Davis, S., 1862-1865.
Day, Albert, 1850-1854.
Day, Larkin B., 1878.
Deane, John H., 1882.
Doane, W. Howard, Mus. Doc., 1879, 1901-1911.
Dowling, John, D. D., 1852-1854.
Draper, L. C., 1861-1865.
Duncan, Hon. James H., 1850-1856.
Dunlevy, A. H., 1856-1860.
Eddy, Daniel C., D. D., 1860-1861.
Eddy, Herman J., D. D., 1861.
Edwards, Benjamin F., 1840-1841.
Ellyson, Hon. H. K., 1882.
Everts, William W., D. D., 1860-1868.
Ewart, Hon. Thomas W., 1855-1861.
Fleischmann, Rev. Konrad A., 1859-1861.
Fletcher, Hon. Ryland, 1859-1865.
Ford, J. M., 1859-1860.
Foster, Thomas S., 1853-1854.
Frost, James M., 1844.
Gardiner, Richard, M. D., 1856-1860.
Gillette, A. D., D. D., 1852-1854, 1861.
Gillmore, Hon. Joseph A., 1864-1865.
Gillpatrick, J., 1860.
Goodman, Edward, Esq., 1880-1899.
Going, Jonathan, D. D., 1840-1844.
Green, T. P., 1841.
Greene, Prof. Samuel S., 1859.
Greenough, B., 1840-1844.
Gregory, John M., LL. D., 1873-1874.
Griggs, J. W., 1864-1865.
Grow, Fred A., 1921.
Hague, William, D. D., 1851-1854.
Harris, Hon. Ira, 1854.
Harrison, John C., D. D., 1842-1859.
Hart, H. B., 1862-1865.
Haskell, Samuel, D. D., 1856-1865.
Heck, J. M., 1875.
Hedstrom, E. L., 1880-1881.
Hinckley, F. E., 1875-1877.
Hiscox, E. T., D. D., 1901.
Holden, Charles N., 1869.
Hope, George T., 1878.
Horr, George R., D. D., 1894-1898.
Howard, Hon. James L., 1872.
Hoyt, Col. J. A., 1890-1893.
Hughes, D. C., D. D., 1900, 1902-1909.
Humphrey, Friend, 1853.
Ide, George B., D. D., 1850-1854, 1858-1860.
Jayne, David, M. D., 1854.
Jewell, Wilson, M. D., 1859-1860.
Johnson, G. G., D. D., 1920-1921.
Johnson, George J., D. D., 1856-1864.
Jones, E. D., 1870-1872.
Jones, William G., 1840-1842.
Keen, William W., 1837-1855.
Keller, Luther, 1918.
Kempton, George, D. D., 1854.
Kendrick, S. N., 1850-1854.
Kennard, Joseph H., D. D., 1837-1843, 1855-1865.
King, E. D., 1844.
Kingsley, Hon. Chester W., 1900-1903.
LaCoste, A. P., 1840-1844.
Lee, Franklin, 1854, 1859-1860.
Lemen, James, 1842.

Levering, Joshua, Esq., 1885-1909.
Lincoln, Heman, D. D., 1860.
Linnard, Hon. James M., 1850-1854, 1856-1861.
Loxley, Rev. Benjamin R., 1857-1860.
McDaniel, James, 1840-1844.
McKean, Rev. John A., 1860-1865.
McPherson, William M., 1853-1854.
Malcom, Howard, D. D., 1851-1854.
Malcom, Rev. Thomas S., 1853, 1857-1860.
Marshall, J. H., 1840-1845.
Mason, J. M., 1841.
Mauck, J. W., LL. D., 1913-1916.
Merrill, J. Warren, 1866-1871, 1878-1881.
Meyers, H. S., 1918.
Miter, M., 1856-1857.
Morgan, Ebenezer, 1883-1884.
Murdock, James N., 1856-1861.
Nichols, F. C., 1920.
Orr, David, 1840.
Owen, Ezra D., 1842-1844.
Pattison, Robert E., D. D., 1840.
Peck, John M., D. D., 1848-1854.
Peddie, John, D. D., 1879.
Perkins, Aaron, D. D., 1861-1863.
Perkins, J. C., 1842-1844.
Pettit, William V., 1860-1861.
Phelps, Sylvanus, D. D., 1859-1865.
Phelps, William, 1856-1860.
Pratt, J. C., 1852-1854.
Quincey, Josiah, 1840-1844.
Randall, James, 1872-1874.
Rhees, Morgan J., D. D., 1843-1844.
Rider, Hiram, 1840-1843.
Riley, W. B., D. D., 1915-1917.
Robinson, Ezekiel G., D. D., 1850-1852.
Ross, J. J., D. D., 1922.
Runyan, Hon. Peter P., 1843, 1850-1861.
Searles, J. W., D. D., 1896-1899.
Shadrach, William, D. D., 1844.
Shailer, William H., D. D., 1856-1861.
Shepherd, J. H., 1846-1847.
Sherwood, Adiel, D. D., 1843-1844.
Simmons, James B., D. D., 1861-1865.
Smith, Eli B., D. D., 1856-1860.
Smith, J. B., 1840-1844.
Stimson, H. K., D. D., 1865.
Stow, Baron, D. D., 1851-1854.
Strong, Frank, LL. D., 1910.
Taylor, Elisha, E. L., D. D., 1861.
Thomas, Rev. Archibald, 1840-1844.
Toebit, Rev. A. M., 1856-1858.
Tucker, H. H., D. D., LL. D., 1885-1890.
Turpin, Rev. William H., 1840-1849.
Upham, James, D. D., 1861.
Wattson, Thomas, 1845-1854, 1857-1865.
Wayland, Francis, D. D., 1840-1844, 1850-1854.
Welch, James E., D. D., 1840-1844, 1860.
Westover, Rev. J. T., 1865.
Willet, Rev. C., 1863.
Williams, Hon. J. M. S., 1857-1865.
Williams, William R., D. D., 1842-1844.
Williamson, W. J., D. D., 1913-1915.
Wilson, D. M., 1856-1865.
Wilson, Franklin D., 1866-1871.
Wilson, James, 1848-1850.
Winter, Thomas, D. D., 1852-1854.
Withers, John, 1852-1854.
Woolsey, Rev. James J., 1844.
Wording, J. E., 1860.

## GENERAL SECRETARIES

George Wood, 1824-1826.
Rev. Noah Davis, 1827-1830.
Rev. Ira M. Allen, 1831-1838.
Morgan J. Rhees, D. D., 1840-1842.
John M. Peck, D. D., 1843-1845.
Rev. Thomas S. Malcolm, 1846-1852.
Kendall Brooks, D. D. (Associate), 1852.
Heman Lincoln, D. D., 1853.
William Shadrach, D. D., 1854-1856.
Benjamin Griffith, D. D., 1857-1893.
Col. Charles H. Banes, 1894.
A. J. Rowland, D. D., LL. D., 1895-1916.
Guy C. Lamson, D. D., 1917-1918.
Gilbert N. Brink, D. D., 1919-1923.
William H. Main, D. D., Associate General Secretary, 1922-.

## RECORDING SECRETARIES

Isaac G. Hutton, 1824.
Joseph Thaw, 1825-1826.
Philalogus Loud, 1827-1828.
Morgan J. Rhees, D. D., 1840-1842.
Wilson Jewell, M. D., 1831-1832, 1841.
William Ford, 1833-1840.
A. P. Drew, 1842.
Levi Knowles, Jr., 1843-1845.
Clement A. Wilson, 1846-1853.
John Hanna, 1854.
George C. Baldwin, D. D., 1855-1862.
Rev. James Cooper, 1863-1869, 1878-1879.
Horatio Gates Jones, 1870-1877.
J. Howard Gendell, 1880-1888.
A. J. Rowland, D. D., 1889-1894.
J. G. Walker, D. D., 1895-1913.
B. D. Stelle, 1914-1917.
W. S. Bauer, 1917.
Wm. H. Main, D. D., 1922-.

## TREASURERS

Rev. Luther Rice, 1824-1825.
Enoch Reynolds, 1826.
Samuel Huggins, 1827-1836.
William W. Keen, 1837-1855.
Charles B. Keen, 1856.
James S. Dickerson, D. D., 1857-1859.
Washington Bucher, 1860-1861.
William V. Pettit, 1862-1882.
Charles H. Banes, 1883-1897.
B. F. Dennison, 1898-1902.
Harry S. Hopper, 1903-1918.
George L. Estabrook, 1918-1923.

## CHAIRMEN OF THE BOARD

Joseph H. Kennard, D. D., 1856, 1858-1860, 1866.
Wilson Jewell, M. D., 1857.
J. P. Crozer, 1861-1865.
William Bucknell, 1867-1871, 1877-1889.
S. A. Crozer, 1872-1874, 1890-1912.
George K. Crozer, 1912-1919.
J. P. Crozer Griffith, M. D., 1919-1923.

## SECRETARIES OF THE BOARD

John Baumgartner, 1887-1892.
O. W. Spratt, 1893-1897.
J. G. Walker, D. D., 1898-1915.
B. D. Stelle, 1915-1916.
Daniel G. Stevens, Ph. D., 1916-.

# APPENDIX

## MEMBERS OF THE BOARD OF MANAGERS

Abbott, Hon. Charles F., 1853-1897.
Adams, Geo. D., D. D., 1913-1921.
Aldrich, Rev. J., 1842-1843.
Anderson, George W., D. D., 1847-1892.
Arbuckle, Charles N., D. D., 1922-.
Armitage, Thomas, D. D., 1883-1895.
Ashton, Rev. W. E., 1827-1828, 1830-1834.
Ashton, George H., 1865.
Babcock, Rufus, D. D., 1837-1839.
Bailey, W. A., 1908-1909.
Bainbridge, H., 1918-.
Ballentine, William, 1828-1832.
Banes, Col. C. H., 1873-1894.
Banes, Mrs. C. H., 1900-1909.
Bauer, W. S., 1917-1919.
Baumgartner, John, 1887-1892.
Beckley, J. T., D. D., 1887-1894.
Beebe, G. W., 1841.
Beidleman, R. A., 1841.
Bennett, E. A., 1843.
Bitting, C. C., D. D., 1883-1896.
Boardman, G. D., D. D., 1866, 1868-1874.
Brantly, William T., D. D., 1854, 1857-1861.
Brimson, W. G., 1904-1909, 1918-1919.
Brink, Gilbert N., D. D., 1919-.
Brougher, J. W., D. D., 1913-1916.
Brower, D., 1845-1850.
Brown, Daniel, 1826.
Brown, Thomas, 1829.
Brown, T. Edwin, 1889-1896.
Bucknell, William, 1841-1889.
Bucknell, William Rufus, 1870-1874.
Burnett, E. S., 1850-1854.
Burrows, J. L., D. D., 1841-1854.
Bussier, D. P., 1844.
Butcher, Washington, 1859, 1868-1869.
Callaghan, George, 1868-1884.
Cassady, P. H., 1847-1874.
Castle, J. H., D. D., 1859-1872.
Caswell, Alexis, D. D., 1825-1826.
Cathcart, W., D. D., 1860-1883.
Cawood, Daniel, 1825-1826.
Chapman, Levi S., 1921-.
Charters, W. W., Ph. D., 1921-.
Charlton, F., 1854.
Chase, W. T., D. D., 1893-1896.
Chase, Irah, D. D., 1825.
Cheney, D. B., D. D., 1853-1858.
Clark, David, 1840-1841.
Clark, M. G., D. D., 1851-1856.
Clegg, J. W., 1920-.
Clinch, Hon. E. S., 1912.
Cole, H. F., 1918-.
Collmer, E. B., 1922-.
Cooper, Rev. George, 1875-1880.
Covel, Rev. E., 1843.
Cowe, Joseph, 1830.
Cresswell, Samuel J., 1884.
Cresswell, S. J., D. D., 1842-1849, 1855-1857.
Croskey, Henry, 1866-1867.
Crozer, G. K., 1866-1920.
Crozer, J. P., 1851-1865.
Crozer, Robert, 1896-1918.
Crozer, Samuel A., 1862-1911.
Cushman, Elisha, D. D., 1827.
Cushman, Robert W., D. D., 1828-1838.
Cuthbert, J. H., D. D., 1855-1859.
Dagg, J. L., D. D., 1828-1829.
Dakin, E. Leroy, 1923-
Davis, John, 1827-1845.
Davis, J. C., 1836-1855, 1857-1865.
Day, Henry, D. D., 1855-1859.
Dennis, Rev. William L., 1846-1848.
Dennison, B. F., 1884-1902.
Dickerson, Miss Grace, 1913.
Dickerson, J. S., D. D., 1860.
Dickinson, E. W., D. D., 1842, 1844, 1846.

Doane, W. H., Mus. Doctor, 1901-1915.
Dodge, Rev. Daniel, 1839-1844.
Dorman, William, 1827.
Dowling, J., D. D., 1855.
Drake, H. C., 1913-1915.
Eddy, D. C., D. D., 1863-1864.
Eldridge, James H., 1867-1869.
Ellis, John, 1837.
Estabrook, G. L., 1915-
Evans, Frederick, D. D., 1890-1892.
Evans, Milton G., D. D., LL. D., 1909-1917.
Everts, Rev. J. B., 1842.
Fendall, Rev. E. D., 1863-1864.
Fener, R., 1838-1840.
Ferris, G. H., D. D., 1907-1911.
Fleischmann, Rev. K. A., 1854.
Fletcher, Rev. Leonard, 1833-1834.
Folwell, Rev. J. N., 1895-1909.
Ford, Isaac, 1844-1851, 1855-1863.
Ford, William, 1841.
Foster, T. S., 1851-1852.
Galusha, Elijah, 1845.
Gamble, John K., 1846-1847.
Gardner, Richard, M. D., 1839-1841.
Garrett, W. E., 1835-1839.
Gaskill, J. H., 1886-1895.
Gendell, J. H., 1888-1911.
George, Charles, 1844-1845.
Gibson, Joseph, 1824-1826.
Gillette, A. D., D. D., 1836-1851.
Gillette, Rev. P. D., 1836.
Goodman, M. Edward, 1880-1900.
Gordon, John, D. D., 1893-1913.
Gray, Rev. Isaac, 1861.
Green, Rev. H. K., 1826.
Griffith, Benjamin, D. D., 1852-1893.
Griffith, J. P. Crozer, M. D., 1912-.
Griffith, Rev. T. S., 1865.
Griswold, Rev. R. W., D. D., 1843-1845.
Grow, Fred A., 1921.
Gubelmann, Rev. J. S., 1870-1884.
Hacker, George, 1827.
Hall, Edwin, 1866-1867.
Hansell, W. F., D. D., 1854, 1855, 1862-1871.
Hansell, W. S., 1827-1834, 1837-1842, 1853, 1856, 1864.
Harrison, John C., D. D., 1845-1848.
Haslam, J. H., D. D., 1904-1913.
Hayhurst, Rev. I. W., 1840-1841.
Henson, P. S., D. D., 1861-1882.
Hewson, John, 1841-1842.
Higgins, Rev. George, 1840-1842, 1845-1848.
Hillegas, J. K., 1830.
Hinman, D. B., 1833-1837, 1854.
Hires, W. D., 1849.
Hiscox, E. T., D. D., 1896-1902.
Hopper, Boardman, 1922-
Hopper, H. S., 1885-1918.
Hornberger, L. P., D. D., 1871-1884.
Horr, G. C., D. D., 1894-1898.
Hoskinson, J. B., 1873-1895.
Hoskinson, T. J., 1873-1884.
Hoyt, Col. James A., 1890-1893.
Hoyt, Wayland, D. D., 1883-1889, 1896-1911.
Huggens, Rev. Samuel, 1837.
Hughes, D. C., D. D., 1901.
Hutten, Isaac G., 1825-1826.
Ide, G. B., D. D., 1842-1849.
Irving, James, 1879-1886.
Jacob, Robert U., 1893-1894.
James, Israel E., 1835-1836.
Jarman, Reuben, 1828-1829.
Jayne, David, M. D., 1841-1849.
Jeffrey, R., D. D., 1858-1860, 1862-1865.
Jenkins, Harvey L., 1922-
Jewell, Wilson, M. D., 1830, 1836, 1838-1840.
Johnson, G. G., D. D., 1921-
Johnson, G. J., D. D., 1878-1885.
Johnson, James, 1824-1826.
Johnson, Reuben, 1824.
Jones, Rev. David, 1827-1833.

Jones, Hon. Horatio Gates, 1860-1892.
Jones, John, 1837-1841.
Keen, C. B., 1878-1886.
Keen, W. Williams, 1866-1871.
Keen, W. W., M. D., 1872-1883.
Keller, Luther, 1909-1910, 1917-1918.
Kennard, Jos. H., D. D., 1827-1828, 1832-1836, 1866.
Kennard, Rev. J. S., 1867-1871.
Kempton, George, D. D., 1845-1852.
Ketcham, Rev. F. W., 1842, 1848.
Keyes, Rev. C. B., 1838-1840.
Keyser, Charles, D. D., 1870-1872.
Kitts, Rev. Thomas, Jr., 1827-1828, 1830-1832.
Knowles, J. D., D. D., 1824-1825.
Knowles, L., 1838-1842.
Lawson, A. G., D. D., 1893-1895, 1919-
Leas, D. P., 1887-1913.
Lee, Franklin, 1836, 1843-1844, 1846-1853, 1857-1858.
Lee, George, 1841-1842.
Lee, W. T., 1916.
Levering, Joshua, 1885-1909.
Levy, E. M., D. D., 1850-1858.
Levy, John P., 1859-1867.
Lewis, S. G., 1869.
Lincoln, Heman, D. D., 1850-1852.
Lincoln, H. E., 1862-1863.
Lincoln, T. O., D. D., 1842-1844.
Linnard, James M., 1836, 1839-1843, 1846.
Lisk, Rev. G. James, 1913-1918.
Loud, Philologus, 1829.
Loxley, Rev. B. R., 1839.
Lyle, J. W., D. D., 1906-1922.
Lynd, Samuel W., 1824-1826.
MacArthur, Robert S., D. D., 1883.
MacFarlane, H. K., 1918-
MacKay, R. M., 1912-1918.
Main, W. H., D. D., 1908-
Malcom, Howard, D. D., 1827, 1850.
Mann, William, 1864-1866.
Mauck, J. W., LL. D., 1912-1914.
Maylin, Jos., 1827-1833.
McCloud, George, 1850.
McKean, Rev. J. A., 1849-1853, 1856-1859.
McKinney, H. N., 1897-1899.
Meehan, John S., 1825-1826.
Miles, Rev. George I., 1847-1853.
Milford, H. J., 1867-1885.
Miller, E. W., 1857.
Morgan, Ebenezer, 1883-1887.
Morgan, Rev. C. T., 1893-1895.
Moss, Lemuel, D. D., 1873-1874.
Muir, J. J., D. D., 1889, 1913-1918.
Mulford, H. J., 1867-1884.
Mulford, John, 1830-1838.
Mustin, John, 1850.
Myers, Thomas A., 1844.
Norton, C. C., D. D., 1896.
Nugent, George, 1861-1883.
Outlaw, George, 1825.
Palmateer, C. A., 1921.
Parmley, W. H., D. D., 1892-1894.
Patton, W., 1859.
Peacock, J. L., 1915-1918.
Peddie, John, D. D., 1871-1878.
Peltz, G. A., D. D., 1867-1870.
Pendleton, J. M., D. D., 1866-1884.
Perkins, D. W., 1903-1916.
Perry, Rev. G. B., 1831-1832.
Peters, Rev. L. E., 1857-1859.
Pettit, W. V., 1852-1858.
Philips, J. C., Ph. D., 1919.
Pidge, J. M. B., D. D., 1887-1888.
Pierce, Robert F. Y., D. D., 1912-
Poteat, E. M., D. D., 1899-1903.
Price, O. J., Ph. D., 1912-1914.
Randolph,Warren, 1859-1862, 1871-1877.
Rannels, Rev. C. H., 1914.
Reed, Enoch S., 1843.
Reed, G. W., 1849.
Reed, Isaac, 1833-1854.
Reed, Jacob, 1835-1840, 1844.
Rees, G. E., D. D., 1884-1909.

Remington, Rev. S., 1852-1853.
Reynolds, Enoch, 1824-1825.
Reynolds, Jos., 1831-1838.
Rhees, Morgan J., D..D., 1831.
Rhoades, J. D., Esq., 1916-.
Rice, Rev. Luther, 1826.
Richards, William H., 1828-1837.
Riley, W. B., D. D., 1915-1918.
Robinson, Rev. W. H., 1884-1887.
Robinson, Frank, 1917-
Roe, C. M., 1907.
Ross, J. J., D. D., 1922.
Rosselle, W. Q., Ph. D., 1910-
Rowland, A. J., D. D., LL. D., 1875-1919.
Rue, L. L., 1903-1905, 1915-
Sage, A. J., D. D., 1869.
Sagebeer, J. E., Ph. D., 1898-
Sanford, Rev. E. T., 1910-1912.
Schulz, Rev. Henry, 1888-1891.
Search, Henry, D. D., 1889-1898.
Searles, J. W., D. D., 1888-1899.
Sexton, J. W., 1859-1860.
Sexton, Silas W., 1827.
Shadrach, William, D. D., 1838, 1841, 1845-1847.
Sheppard, Joseph, 1837.
Sherborne, F. P., 1835-1838.
Shoemaker, Robert, 1857.
Shoemaker, W. M., 1875-1877.
Simmons, J. B., D. D., 1866.
Smith, John H., 1829.
Smith, Rev. J. Hyatt, 1825, 1860-1866.
Smith, J. Wheaton, D. D., 1854-1881.
Snyder, W. F., 1875-1887.
Staughton, James M., D. D., 1825-1826.
Staughton, William, D. D., 1824-1826.
Steinmetz, Adam, 1856.
Stelle, D. B., D. D., 1913-1920.
Stevens, John S., 1878-1905.
Stewart, David T., 1839.
Stout, J. W., 1870-1877.
Stow, Baron, D. D., 1826.
Strong, Frank, LL. D., 1910-1911.
Swartz, James, 1891-1903.
Swetland, Roger W., LL. D., 1922-
Swope, George, 1835, 1839, 1840-1843.
Taylor, E. L., 1919-
Taylor, Joseph, 1836.
Taylor, Rev. R. T., 1850-1853.
Thaw, Joseph, 1824.
Thomas, B. D., D. D., 1873-1891.
Thomas, Erasmus, M. D., 1827-1832.
Thomas, Rev. Jesse B., D. D., 1883-1889.
Tolman, Thomas, 1858-1865.
Trevor, John B., 1834-1838, 1842.
Tucker, Rev. C., 1850.
Tucker, H. H., D. D., LL. D., 1885-1889.
Tucker, Levi, D. D., 1834-1835.
Tupper, Kerr B., D. D., 1896-1905.
Tustin, Hon. E. L., LL. D., 1896-1921.
Ustick, Stephen, 1825-1826.
Wait, Samuel, 1825-1826.
Walker, J. G., D. D., 1885-1887, 1891-1914. (Editor "American Baptist Year-Book," 1872-1884, 1897-1915.)
Walton, Charles S., 1900-1915.
Walton, J., 1848.
Warne, J. A., D. D., 1838-1839.
Wattson, T., 1843-1844, 1855-1856, 1866-1871.
Webb, G. S., D. D., 1845-1846.
Webster, P., 1833-1834.
Welch, J. E., D. D., 1847-1848.
Weston, H. G., D. D., LL. D., 1868-1908.
Wheat, Rev. A. C., 1855-1856.
White, Thomas, 1844.
Whitman, B. L., D. D., 1903-1907.
Wilder, Rev. William, 1855-1868.
Williams, Rev. C. C., 1843-1844.
Williamson, W. J., D. D., 1913-1914.

Wilmarth, J. W., D. D., 1890-1903.
Wilson, C. A., 1845.
Winter, Rev. Thomas, D. D., 1850-1851.
Wood, Byron, D. D., 1893-1907.
Woolsey, Rev. J. J., 1836-1837.
Wynne, Isaac C., D. D., 1833-1884.
Young, Smith G., 1914-

## BIBLE AND MISSIONARY SECRETARIES

C. C. Bitting, D. D., 1883-1895.
Robert G. Seymour, D. D., 1896-1912.
Guy C. Lamson, D. D., 1913-1915.
Samuel Graham Neil, D. D., 1918-

## DISTRICT SECRETARIES

Rev. Francis Smith, 1864-1865.
Rev. Silas Illsley, 1864-1870.
Rev. Sidney Dyer, Ph. D., 1864-1880.
A. J. Johnson, D. D., 1864-1876.
Rev. J. W. Stone, 1865-1868.
Rev. J. N. Sykes, 1866.
C. R. Blackall, M. D., 1867-1869.
Rev. W. C. Van Meter, 1869.
Rev. H. Daniels, 1869.
Rev. W. C. Child, 1870-1872.
Rev. F. G. Thearle, 1870-1880.
Rufus Babcock, D. D., 1871-1872.
Rev. D. C. Litchfield, 1873-1874.
Andrew Pollard, D. D., 1874-1886.
Rev. S. T. Levermore, 1874.
Rev. James Waters, 1874-1876.
Rev. H. K. Stimson, 1875.
J. S. Backbees, D. D., 1876.
Rev. D. T. Morrill, 1876-1877.
Rev. Frank Remington, 1879-1882.
M. T. Sumner, D. D., 1879-1880.
G. M. Vanderlip, D. D., 1880-1883.
Rev. A. H. Lung, 1882-1885.
James Lisk, D. D., 1883-1884.
Charles H. Spalding, D. D., 1885-1914.
James B. Simmons, D. D., 1886-1904.
S. T. Clanton, D. D., 1891-1896.
E. M. Brawley, D. D., 1892-1896.
J. W. Harris, D. D., 1893-1896.
O. F. Flippo, D. D., 1895-1904.
W. C. Luther, D. D., 1896-1900.
S. N. Vass, D. D., 1896-1918.
Rev. E. S. Stucker, 1897-1900.
Rev. Harvey Hatcher, 1897-1904.
E. M. Stephenson, D. D., 1900-1902.
T. J. Walne, D. D., 1901-1904.
Rev. T. L. Ketman, 1903-1919.
Rev. C. H. Rust, 1906.
S. G. Neil, D. D., 1906-1917.
W. W. Pratt, D. D., 1907-1915.
Rev. J. M. Robertson, 1907-1908.
Rev. J. P. Jacobs, 1907-1915.
Rev. Guy C. Lamson, 1912.
Rev. G. L. White, 1913-1919.
Rev. J. C. Robbins, 1913.
Rev. P. H. J. Lerrigo, 1914-1916.

## MANAGERS

H. V. Meyer, 1917-1920.
H. E. Cressman, 1921-

## BOOK EDITORS

J. N. Brown, D. D., 1850-1859.
G. W. Anderson, D. D., 1864-1892.
P. L. Jones, D. D., 1894-1913.
Daniel G. Stevens, Ph. D., 1913-

## EDITOR-IN-CHIEF SUNDAY SCHOOL PUBLICATIONS

C. R. Blackall, D. D., 1883-1916.
W. E. Raffety, Ph. D., 1916-1924.

SECRETARY OF RELIGIOUS EDUCATION

YOUNG PEOPLE AND TEACHER-TRAINING

W. E. Chalmers, D. D., 1912-

SECRETARY OF SOCIAL EDUCATION

Samuel Zane Batten, D. D., 1912-

DIRECTOR OF VACATION AND WEEK-DAY SCHOOLS

Thomas S. Young, D. D., 1921-

DIRECTOR OF ELEMENTARY WORK

Meme Brockway, 1916-

# HEADQUARTERS
## OF
# THE AMERICAN BAPTIST PUBLICATION SOCIETY
## IN THE ONE HUNDRED YEARS

WASHINGTON, D. C.

1—1824-1826. Office of "Columbian Star," 925 E St., N. W.

PHILADELPHIA, PA.

2—1826. Front St., west side, few doors below Market, second floor. (Rent $100 per year.) January to September 20, 1827.

3—1827-1829. 118 North Fourth St. (A few shelves with David Clark.) September 20, 1827 to June 26, 1829.

4—1829-1833. Northwest corner Fifth and North Sts. (Rent $200 per year.) June 26, 1829 to February 8, 1833.

5—1833-1844. 21 South Fourth St. February 8, 1833 to April 1, 1844.

6—1844-1850. 31 North Sixth St. (Rent $550 per annum.) April 1, 1844 to April, 1850.

7—1850-1876. 530 Arch St. (Earlier number, 118 Arch St.) April 1, 1850 to 1876.

8—1876-1896. 1420 Chestnut St.[1] 1876-1896.

9—1896-1898. 1632-4 Chestnut St. (Temporary 1896 to 1897.)

10—1898-1906. 1420 Chestnut St.[1] 1898 to 1906.

11—1906-1908. 1630 Chestnut St. (Temporary 1906 to 1908.)

12—1908. 1701-1703 Chestnut St. 1908-

1896. 1329 Lombard Street, the PRINTING-HOUSE, dedicated October 12.

[1] 8 and 10 have the same site.

# THE DATES AND PLACES OF HOLDING ANNUAL MEETINGS OF THE SOCIETY

| | | | |
|---|---|---|---|
| 1824. | February | 25. | Washington, D. C., at residence of Geo. Wood, 923 E St., N. W. |
| 1825. | February | 28. | Washington, D. C. |
| 1826. | January | 4. | Washington, D. C. |
| 1827. | January | 3. | Philadelphia, Sansom Street Church. |
| 1828. | January | 2. | Philadelphia, New Market Street Church. |
| 1829. | January | 7. | Philadelphia, First Baptist Church. |
| 1830. | January | 6. | Philadelphia, First Baptist Church. |
| 1831. | January | 5. | Philadelphia, First Baptist Church. |
| 1832. | January | 4. | Philadelphia, Fifth Baptist Church. |
| 1833. | January | 2. | Philadelphia, First Baptist Church. |
| 1834. | January | 8. | Philadelphia, First Baptist Church. |
| 1835. | January | 7. | Philadelphia, First Baptist Church. |
| 1836. | January | 6. | Philadelphia, Spruce Street Church. |
| 1837. | January | 4. | Philadelphia, Sansom Street Church. |
| 1838. | April | 24. | New York City, Oliver Street Church. |
| 1839. | April | 23. | Philadelphia, First Baptist Church. |
| 1840. | April | 30. | New York City, Tabernacle Church. |
| 1841. | April | 28. | Baltimore, Md., Sharpe Street Baptist Church. |
| 1842. | April | 27. | New York City, First Baptist Church |
| 1843. | April | 26. | Albany, N. Y., Pearl Street Church. |
| 1844. | April | 24. | Philadelphia, First Baptist Church. |
| 1845. | May | 30. | Providence, R. I., First Baptist Church. |
| 1846. | April | 29. | Philadelphia, Pa., First Baptist Church. |
| 1847. | April | 28. | Philadelphia, Eleventh Baptist Church. |
| 1848. | April | 26. | Philadelphia, Tenth Baptist Church. |
| 1849. | April | 25. | Philadelphia, First Baptist Church. |
| 1850. | May | 1. | Philadelphia, Eleventh Baptist Church. |
| 1851. | May | 7. | Philadelphia, Fifth Baptist Church. |
| 1852. | May | 5. | Philadelphia, First Baptist Church. |
| 1853. | May | 4. | Philadelphia, Spruce Street Church. |
| 1854. | May | 11. | Philadelphia, Fifth Baptist Church. |
| 1855. | May | 11. | Chicago, Ill., First Baptist Church. |
| 1856. | May | 12. | New York City, Oliver Street Church. |
| 1857. | May | 12. | Boston, Charles Street Baptist Church. |
| 1858. | May | 17. | Philadelphia, First Church. |

| | | | |
|---|---|---|---|
| 1859. | May | 16. | New York City, Tabernacle Baptist Church. |
| 1860. | May | 21. | Cincinnati, Ohio, Ninth Street Church. |
| 1861. | May | 27. | New York City, Strong Place Baptist Church. |
| 1862. | May | 30. | Providence, R. I., First Baptist Church. |
| 1863. | May | 23. | Cleveland, Ohio, First Baptist Church. |
| 1864. | May | 23. | Philadelphia, Pa., Spruce Street Baptist Church. |
| 1865. | May | 21. | St. Louis, Mo., Second Baptist Church. |
| 1866. | May | 20. | Boston, Mass., First Baptist Church. |
| 1867. | May | 22. | Chicago, Ill., First Church. |
| 1868. | May | 24. | New York City, Madison Avenue Baptist Church. |
| 1869. | May | 20. | Boston, Mass., Tremont Temple Baptist Church. |
| 1870. | May | 25. | Philadelphia. |
| 1871. | May | 19. | Chicago, Farwell Hall. |
| 1872. | May | 22. | New York City, Calvary Baptist Church. |
| 1873. | May | 22. | Albany, N. Y. |
| 1874. | May | 22. | Washington, D. C., Calvary Baptist Church. |
| 1875. | May | 28. | Philadelphia, First Church. |
| 1876. | May | 25. | Buffalo, N. Y., Washington Street Church. |
| 1877. | May | 25. | Providence, R. I., First Church. |
| 1878. | May | 28. | Cleveland, First Church. |
| 1879. | May | 28. | Saratoga, N. Y., First Church. |
| 1880. | May | 27-28. | Saratoga, N. Y., First Church. |
| 1881. | May | 18. | Indianapolis, First Church. |
| 1882. | May | 27. | New York City, First Church. |
| 1883. | May | 23-28. | Saratoga, N. Y., First Church. |
| 1884. | May | 21-22. | Detroit, Michigan, First Church. |
| 1885. | May | 30. | Saratoga, N. Y., First Church. |
| 1886. | May | 29-31. | Asbury Park, N. J. |
| 1887. | May | 25-29. | Minneapolis, Minn., First Church. |
| 1888. | May | 20-21. | Washington, D. C. |
| 1889. | May | 19. | Boston, Mass., Tremont Temple. |
| 1890. | May | 22. | Chicago, Immanuel Church. |
| 1891. | May | 22. | Cincinnati, Ohio. |
| 1892. | May | 29. | Philadelphia, Pa., Grace Temple. |
| 1893. | May | 24. | Denver, Colorado, First Church. |
| 1894. | May | 25. | Saratoga, N. Y. |
| 1895. | June | 1. | Saratoga, N. Y. |
| 1896. | May | 20. | Asbury Park, N. J. |
| 1897. | May | 21. | Pittsburgh, Pa. |
| 1898. | May | 21. | Rochester, N. Y. |
| 1899. | May | 24. | San Francisco, Calif., First Church. |

| | | | |
|---|---|---|---|
| 1900. | May | 25. | Detroit, Michigan, Woodward Ave. Church. |
| 1901. | May | 23. | Springfield, Mass., First Highland Church. |
| 1902. | May | 22. | St. Paul, Minn., First Church. |
| 1903. | May | 24. | Buffalo, N. Y. |
| 1904. | May | 19. | Cleveland, Euclid Ave. Church. |
| 1905. | May | 22. | St. Louis, Mo., Third Church. |
| 1906. | May | 17. | Dayton, First Church. |
| 1907. | May | 18. | Washington, D. C., Calvary Church. |
| 1908. | May | 22. | Oklahoma City, First Church. |
| 1909. | May | 28. | Portland, Oregon. |
| 1910. | May | 7. | Chicago, Univ. Campus. |
| 1911. | May | 17. | Philadelphia, Grace Temple. |
| 1912. | May | 22. | Des Moines, Iowa. |
| 1913. | May | 24. | Detroit, Mich., Woodward Ave. Church. |
| 1914. | June | 17. | Boston, Mass., Tremont Temple. |
| 1915. | May | 24. | Los Angeles, Calif. |
| 1916. | May | 17. | Minneapolis, Minn. |
| 1917. | May | 16-22. | Cleveland, Ohio. |
| 1918. | May | 15-21. | Atlantic City. |
| 1919. | May | 21-27. | Denver, Colorado. |
| 1920. | June | 24-28. | Buffalo, N. Y. |
| 1921. | June | 25-27. | Des Moines, Iowa. |
| 1922. | June | 16. | Indianapolis, Ind. |
| 1923. | May | 25-29. | Atlantic City. |
| 1924. | May 28—June | 3. | Milwaukee, Wis.[1] |

[1] Appointment made.

# SUMMARIES OF ACHIEVEMENTS AND STATISTICS

These summaries are made up of facts and figures given in the sources and are in no case derived from "estimates" of ours.

In the summary called "Annals" it has seemed best to regard the year as the time between the annual meetings rather than the calendar year.

In the chart showing the output of the Society in the issues of the last decade periodicals only are included. If the books and pamphlets and tracts for this decade were added the total would be considerably above two billion copies, fifty billion pages, and one hundred seventy million volumes. It should be said also that in no decade do the figures here given represent more than half of the actual distribution of religious literature, in libraries and Bibles and tracts.

Following the excellent custom established in the days of Prof. Hiram Reed, the master of statistical summaries, we have reduced all pages to royal octavo used in this volume.

# ANNALS OF THE GOLDEN CENTURY

## 1824-1924

### CLEAR THE WAY

*There's a fount about to stream,*
*There's a light about to gleam,*
*There's a flower about to blow,*
*There's a warmth about to glow,*
*There's a midnight blackness changing into gray,*
*Men of thought, men of action, clear the way.*

*Aid its dawning, tongue and pen,*
*Aid it, hopes of honest men,*
*Aid it, paper, aid it, type,*
*Aid it for the hour is ripe,*
*For our earnest must not slacken into play,*
*Men of thought, men of action, clear the way.*

—McKay.

# YEAR BY YEAR

## 1824-1834

1824.—"The Columbian Star" of February 21, 1824, contained a call for a meeting in the home of George Wood, to consider the formation of a Baptist Tract Society, Wednesday evening, February 25. Pursuant to the call twenty-five persons, eighteen men and seven women, met, and selected as chairman Dr. Wm. Staughton, the president of Columbian College.

By unanimous action the Baptist General Tract Society was organized, a constitution adopted with a full list of officers.

1824-1825.—Mr. J. D. Knowles reported the publication of 85,500 pages of nineteen tracts.

1825-1826.—Mr. George Wood and Mr. Noah Davis made a special appeal for the removal of the Headquarters of the Society to Philadelphia so as to facilitate transportation and save expense.

1826-1827.—Noah Davis being persuaded to accept the agency of the Society at a special meeting of the Managers, the transfer to Philadelphia was ordered, November 26, 1827.

Mr. Simmes, an apothecary on Chestnut Street, received boxes, packages, and letters at Philadelphia dock, reshipping to their destination for two years without compensation.

1827-1828.—The first periodical issued was "The Baptist Tract Magazine," July, 1827. Receipts for the year, $3,158.04. Tracts issued, 1,346,024 royal octavo pages. Mr. N. R. Cobb, of Boston, proposed to give $500 on condition that the Philadelphia brethren give a like sum. This was done, and $1,000 added.

1828-1829.—Population of the U. S. 11,000,000 souls. One in 46 a Baptist. Inquiries come in for "Sunday-school statistics" occasioned by quite a number of adventurous churches having sent in full accounts of their schools and teaching activities to their Associations in the church letters.

1829-1830.—"Youth's Magazine," a section of "Tract Magazine," issued separately for 25 cents a year. The Society's first legacy $20 from a "Sister in the Lord" in Connecticut. "The time may come when the number of schools in our denomination will be so great as to require the Society to publish a series of Sabbath-school books suited to their needs." From last report of Noah Davis.

1830-1831.—The President of the Board, Dr. W. T. Brantly, served as Agent the first half of the year until the arrival of a successor to Noah Davis, Rev. Ira M. Allen.

1831-1832.—Doctor Judson, of Burma, made a strong plea for tracts as the new press of Doctor Bennett, of Rangoon, could not supply the demand. It was proposed that the Society raise "$10,000 for tracts *here* and $10,000 for *there.*"

1832-1833.—Captain Tubbs of Philadelphia placed some of our tracts in the hands of Mr. J. G. Oncken, Hamburg, Germany, which led to Baptist work in five European countries. J. M. Peck called for tracts for his large field in the West. A missionary in Sault St. Marie, Canada, Rev. E. Cameron, read one of our tracts and became convinced, and was baptized according to the New Testament with three of his Indians.

1833-1834.—The Rev. Levi Tucker and Mr. John B. Trevor were added to the Board. Dr. Nathaniel Colver and R. W. Cushman from New York spoke to the report of the Board.

## 1834-1844

1834-1835.—The Board received a strong appeal for a library for Sunday schools and for a Sunday School Union to issue literature suitable to our convictions. A bound volume of our own tracts under the title of "Baptist Manual" proved a great power in explaining our position. A fund was opened to give the Baptist Manual to every family in the Mississippi Valley.

1835-1836.—"The Tract Magazine" was superseded by the "Monthly Folio." Reports speak of great interest in Germany. Doctor Judson wrote of the popularity of American Baptist tracts in Burma and made a plea for another grant. Triennial Convention urged the Society to enlarge its work and issue bound volumes.

1836-1837.—Joseph Kennard, Jacob Reed, and W. Williams Keen were added to the Board.

1837-1838.—Dr. Barnas Sears urged advanced work among Germans in America. A letter from Germany records an interview which the King of Prussia sought with our brethren Oncken, Lehman, and Schauffer to learn the meaning of the Baptist principle. The date of holding annual meeting changed to spring. One thousand five hundred copies of Baptist Manual sold.

1838-1839.—The Board in its report urged the request of the Triennial Convention that the Society issue bound books which would set forth our peculiar doctrines, and to publish Sunday-school books, biographical, historical, and doctrinal, suited to the understanding of the scholars. The names of G. B. Ide and B. R. Loxley added to the list of managers. Baron Stow moved that the report of the Board proposing enlarged work of the Society be carried out. Motion carried.

1839-1840.—The name of the Society changed to American Baptist Publication and Sunday School Society. It became the first Colportage Society in the world. B. R. Loxley became General Agent. Bound volumes begin to come from our press. G. B. Ide, President. W. Williams Keen, Treasurer.

1840-1841.—Annual report read by Morgan J. Rhees, Corresponding Secretary. The "Baptist Record," which had superseded the "Monthly Folio," becomes a weekly. The Society asked by the Triennial Convention to publish a denominational hymn-book.

1841-1842.—The Board planned a "Family Library" and a "Sunday School Library." Ten thousand copies of Baptist Almanac sold. Record 3,300 weekly.

1842-1843.—J. M. Peck elected Corresponding Secretary, succeeding Doctor Rhees. The Board called for two copies of minutes of all associations.

1843-1844.—The Society issued the new hymn-book, the Psalmist, and sold more than 30,000 copies. Twelve thousand copies of the Baptist Almanac sold. The words "Sunday School" were dropped from the name but not from the work of the Society. The Society called for a capital fund of $50,000.

## 1844-1854

1844-1845.—The population in the West doubling every ten years. Our colporters bestow special attention on Sunday schools, temperance, and missions. Complete works of Andrew Fuller to be published.

1845-1846.—Stereotyped edition of Howell's "Scriptural Communion" and "Deaconship." The Society offers to place a colporter in a destitute region for $100 a year. Thomas S. Malcom succeeds J. M. Peck as Corresponding Secretary.

1846-1847.—A bound volume of our tracts entitled "Reign of Grace" from the initial tract. One hundred dollars sent to Holland through Doctor Oncken in response to a call for aid of a convert to our faith, Rev. Mr. Feisser. Twenty missionary-colporters at work in eleven States.

1847-1848.—New editions of Carson's works, Howell on "The Deaconship," Bunyan's "Pilgrim's Progress," Baptist Manual, Pengilly in French. Eighteen colporters at work in ten States, three Germans, one of them a converted Romanist.

1848-1849.—The new publications numbered fifteen. The $10,000 fund completed. The building fund is now $1,659.07.

1849-1850.—J. Newton Brown began work as Book Editor. The Society entered its new building at 530 Arch Street, and Doctor Brown read his paper on the history of the Society. Twenty-one colporters in eleven States. The second Sunday in June set apart as a day of prayer for the Society.

1850-1851.—The Charter of the Society made perpetual by the Legislature of Pennsylvania in virtue of the act of April 14, 1841.

1851-1852.—The number of missionary-colporters has reached 34. Two brethren set apart $2,500 each as a permanent fund for this work. The Society asked that the second Sunday in June be set apart permanently as a day of prayer and offerings for the work of the Society. Oncken having translated Pengilly on Baptism into German, asked for $1,000 to publish it. The money was gathered and sent.

1852-1853.—The first number of the "American Baptist Register" gives the number of churches of our faith in the U. S. as 10,000, and gives the names of pastors and their addresses. The Historical Society was formed as a Department of The American Baptist Publication Society with Dr. Wm. R. Williams, of New York, President.

1853-1854.—A depository opened in Chicago with Leroy Church in charge. Rev. Wm. Shadrach chosen as Corresponding Secretary succeeding T. S. Malcom. The first annual report of the Historical Department was read and printed. A group of women set about to raise a fund for a new home for the Society. Before the Arch Street property was bought and paid for 1,000 women had given $10 each.

## 1854-1864

1854-1855.—First meeting of the Society to be held in Chicago, J. P. Crozer presided. Justin T. Smith made district agent for Chicago. Rev. C. F. Hejdenberg, a Swedish pastor, became converted to our views and went to Hamburg to be baptized, and on his return baptized many converts and organized four churches.

1855-1856.—The Society bought out the New England Sunday School Union for $6,715. "The Young Reaper" which had been published by the Union was issued in improved form with an edition of 30,000. The first Sunday-school question-book for Baptists issued this year.

1856-1857.—Dr. Benjamin Griffith was elected General Secretary to succeed Doctor Shadrach. Depository enlarged. Sixty-eight colporters laboring in 17 States.

1857-1858.—All operations and industries feel the clogging of financial depression all over the land. "The $50,000 capital fund should be made $100,000 for the needs of the Baptists are strongly felt."

1858-1859.—Missionary-colporters instructed to constitute Baptist Sunday schools as well as union schools. The Board by unanimous resolution voted to ask the denomination for an enlargement fund of $100,000.

1859-1860.—The Society began a series of Sunday-school question-books suitable for Baptist schools. During the year the colporters of the Society organized 34 churches, baptized 722 converts.

1860-1861.—"The Children's Choir," a new Sunday-school song-book, is issued and is meeting a large sale. Wm. Phelps elected President of the Society.

1861-1862.—Brethren Crozer and Bucknell agreed to enlarge the building to relieve the crowded condition if the friends would add an equal sum to the working capital. Conditions met and the addition made, with no debt save one of gratitude.

1862-1863.—Jonathan Davis gave his $2,500 fund for colportage work, and John P. Crozer his library fund of $10,000.

1863-1864.—Dr. George W. Anderson appointed Book Editor. Fifty colporters at work, and fifty more needed at once in the growing West and among the freedmen in the South.

## 1864-1874

1864-1865.—"National Baptist" founded; 50 men contributing the necessary fund. "First Reader for Freedmen" and "The Freedman's Book of Christian Doctrine" issued.

1865-1866.—A missionary Memorial Fund in honor of John P. Crozer, $50,000. Samuel Patten left a colporter fund of $2,000. By mutual agreement the Swedish work was committed to the Missionary Union.

1866-1867.—The Society was requested to issue a "Year-Book" and a new Baptist Hymnal. The field men requested to constitute new schools and improve old ones.

1867-1868.—The Society more and more generally acknowledged as the Sunday-school Society of the denomination. The first Year-Book issued with the purpose to make of it an annual publication.

1868-1869.—The Board asked the Society to consider the appointment of a Sunday-school superintendent for the whole country. The Society began issuing Lesson Helps in advance of the International System, and gained a subscription of 10,000. The first Baptist National Sunday School Convention was held in St. Louis in November through the efforts of Dr. C. R. Blackall of the Chicago House, and largely directed by Mr. E. D. Jones of St. Louis.

1869-1870.—The St. Louis Convention led to the publication of the "Baptist Teacher" and the appointment of Dr. Warren Randolph as Sunday School Secretary.

1870-1871.—The Society brought out a new hymn-book. "Young People" has reached a sale of 2,294,288 copies; "Baptist Teacher," 300,000 copies; "Macedonian and Record," 125,000 copies; "Bible Lessons," 1,000 copies.

1871-1872.—The Second Baptist National Sunday School Convention held in Cincinnati, under the direction of Doctor Randolph. Doctor Blackall read a paper advocating the suggestion of B. F. Jacobs favoring Uniform Lessons.

1872-1873.—"Our Little Ones" entered on its career, a worthy competitor for public favor. Doctor Blackall, at the suggestion of Mr. Jacobs and Edward Eggleston, prepared a prospectus covering a whole year and took it in person to show Doctor Griffith who accepted the suggestion in full.

1873-1874.—Bible Lessons and Primary Lessons issued. Hovey-Gregory "Normal Class Manual" published, which antedated by two years Doctor Vincent's "Normal Class" a high-grade publication.

## 1874-1884

1874-1875.—Baptist question-book on the International Lessons. One hundred new Sunday schools organized. Thirty thousand Bibles sold by colporters. Dr. J. Hatcher Smith laid the corner-stone for a new building, 1420 Chestnut Street.

1875-1876.—The Society moved into its new building on Chestnut Street. A complete commentary on the New Testament with Doctor Hovey as Editor-in-Chief is a project of the Society.

1876-1877.—The Third National Baptist Sunday School Institute held in Boston. Dr. Warren Randolph closed his secretarial work to reenter the pastorate.

1877-1878.—Dr. G. J. Johnson appointed Missionary-Secretary. Dr. P. W. Bickel selected by the Society to establish a Publication House in Germany, accepted the work, and left Cleveland for that post. Question-books superseded by graded quarterlies.

1878-1879.—An encouraging word comes from the work of Doctor Bickel in Germany. Five new missionaries employed.

1879-1880.—The Board projected, and the Society executed a centenary celebration of Robert Raikes founding a Sunday school in Gloucester, England, which netted the Society for Sunday-school extension the sum of $10,000.

1880-1881.—"Advanced Quarterly," the "Intermediate Quarterly," and Picture Lesson Cards now reenforce the list of lesson helps, and the "Sunlight" has been put into the field to reenforce "Young Reaper."

1881-1882.—Rev. Benjamin Griffith, D. D., this year rounds out twenty-five years of service as General Secretary of the Society.

1882-1883.—This year was the memorable Bible Convention at Saratoga when the Bible Work of the denomination was committed to the Society. The Baptist Hymnal appeared and met with an enormous initial sale.

1883-1884.—Interesting instances of cooperation of Southern brethren in the Society's work for Negroes in the South. Dr. C. C. Bitting appointed Bible Secretary.

## 1884-1894

1884-1885.—Doctor Bickel reported his work completed, and the German Publication Society established and self-supporting. Dr. G. J. Johnson retired as Missionary Secretary, and his work was united with Bible work under Doctor Bitting. "Senior Quarterly" and "Baptist Superintendent" added to the list.

1885-1886.—By agreement of the Societies all Bible money to be gathered by The American Baptist Publication Society.

1886-1887.—The total issuance of the Society from the beginning to the present 330,087,724 copies of tracts, books, and periodicals, an average daily output of 1,483,000 pages for the entire period.

1887-1888.—The Society established a Depository in Atlanta, not for financial reasons, but as a necessary method of business for a denominational Society.

1888-1889.—A resolution favoring advanced work in Bible translation and urging the Society to undertake it. Great need of the distribution of the Scriptures mentioned in the reports from the field.

1889-1890.—The Society is employing 132 workers in 37 States. The yearly increase for the last 40 years has been 410 ordained ministers, 645 churches, 61,108 members.

1890-1891.—The first chapel car was dedicated at Cincinnati, May 23, 1891.

1891-1892.—The completed revision of the Bible Union Version of the New Testament was announced, and the books on sale. Dr. C. C. Bitting made a plea for chapel car No. 2 and received $3,071.

1892-1893.—Chapel car Evangel in its first year visited 88 places, held 424 sessions, 474 sermons, 400 conversions, 4 Sunday schools organized, and 8 churches. The Young People's Union sold to the organization in Chicago. Chapel car No. 2 completed, and a friend in New York agrees to build No. 3 if other will build No. 4.

1893-1894.—Doctor Griffith's departure, October 24, 1894. The Board chose Col. C. H. Banes to the office of Secretary. Chapel car No. 3 dedicated and car No. 4 nearing completion.

## 1894-1904

1894-1895.—Dr. A. J. Rowland of Baltimore, Recording Secretary of the Society, becomes General Secretary, February 24, 1895. Eighty-five missionary-colporters besides Sunday-school missionaries at work in the States.

1895-1896.—February 2, 1896, the fine building on Chestnut Street destroyed by fire. October 12 marked the completion and the dedication of the new Printing-house on Juniper and Lombard Streets.

A satisfactory trial with a hired wagon in the woods of Michigan by the Sunday-school missionary, assisted by Robert Bailey, pastor at Pentwater.

1896-1897.—The Board decided to rebuild on the Chestnut Street site, and reported the building well under way. "Sunlight" gives way to "Boys and Girls," May 27, 1897. First wagon dedicated at Plainwell, Michigan. The wagon given by Dr. J. Fletcher, and equipment and team by other friends and Sunday schools.

1897-1898.—The completion and formal opening of the new Headquarters in place of the one destroyed, November 17, 1897. "Sursum Corda," a book of praise for the congregation, issued from the Society's press. A new covered wagon fitted for living replaced the missionary wagon and was dedicated in Jackson, Michigan, in April, 1898, as *Colportage Wagon No. 1.* Wagon No. 2 sent to Utah, gift of Mr. Crozer, Jay Pruden in charge. Wagon No. 3, gift of friends in Michigan, dedicated in Grand Rapids for work among the Danes; J. Larson in charge.

1898-1899.—For the first time the Society has employed women in cooperation with churches in Spokane, Wilmington, Philadelphia. The experiment is a success.

1899-1900.—The Society has now 11 wagons and 5 chapel cars. The Business Department from 1824 to 1874 gave the Missionary Department $250,000. The Norwalk Baptist Church of Ohio, Rev. Herbert Agate, pastor, made a gift of wagon No. 13 for Nebraska.

1900-1901.—Modahl Memorial Wagon dedicated to go among the Swedes in Minnesota. Miss Augusta Soderburg appointed a missionary among the Finns in Finland. The Society has sold more books from our own presses than in any former year.

1901-1902.—The Martin J. Lewis Memorial Wagon dedicated by South Dakota Convention for work in the Dakotas. A new wagon has been sent to Arizona, and one to East Washington, gift of friends of the McMichaels who retire from a long service.

1902-1903.—Dr. A. J. Rowland at the Convention in Buffalo offered the following resolution: "We request the committee of reference on appointment to take into consideration the possibility of such affiliations of the several societies as will secure their annual assembling not simply as separate organizations, but as one council or body."

1903-1904.—On the Committee of Reference, Dr. H. G. Weston and Dr. Emory W. Hunt will act for the Society. The new "Story Quarterly" launched.

## 1904-1914

1904-1905.—A new emphasis being laid on teacher-training. A few States are beginning to feel a larger responsibility for more effective work in Sunday schools.

1905-1906.—The sale of the Crozer Building one of the events of the year. Rev. S. G. Neil becomes District Superintendent succeeding Doctor Flippo. The First Colportage Cruiser, The Mamie Beal, Captain D. W. Townsend in charge, is operating on the Columbia River.

1906-1907.—Rev. C. H. Rust after many years of service with the Society, reenters the pastorate. The O. F. Flippo Memorial Wagon dedicated for work in Delaware placed in charge of Mr. Stewart.

1907-1908.—Announcement was made of a new site for the Headquarters of the Society, 1701-1703 Chestnut Street, and a seven-story building well on the way to completion. A new missionary periodical, "World-Wide," has been added to our list, and "Our Boys and Girls" has been superseded by "Girl's World" and "Youth's World."

1908-1909.—At an expense of $20,000 the Society took over the burdens and risks of the B. Y. P. U. of A., January, 1909. C. M. Roe, long connected with the Society, resigned as Business Manager. Harry V. Meyer from the Philadelphia House became Manager in Boston.

1909-1910.—A good beginning has been made in "Keystone Graded Lessons," the new International Lesson Courses. C. M. Phillips was called from Indiana to reenforce the editorial staff.

1910-1911.—One of our colportage wagons and its missionary accompanied by Doctor Seymour and Rev. Joe Jacobs, entered the famous Jackson's Hole in Wyoming. George L. White appointed District superintendent for the Pacific Coast. Twenty-five denominations united in forming the Sunday School Council of Evangelical Denominations.

1911-1912.—The United Society of Free Baptist Young People, through Harry S. Meyers, consummated the Union with the Young People's Department of The American Baptist Publication Society. The combination of the young people's work and the teacher-training work into the Educational Department, with Rev. W. E. Chalmers as Secretary, marked an advance.

1912-1913.—Rev. Daniel G. Stevens, Ph. D., becomes Book Editor succeeding Dr. P. L. Jones. In Doctor Chalmers' Department the old title, "Sunday School Missionary," gives way to that of "Director of Religious Education."

1913-1914.—A second cruiser for the Netherlands of California dedicated at Suisum Bay, while a third is being constructed as a memorial to Dr. Robert G. Seymour and named for him.

## 1914-1924

1914-1915.—The last report of Dr. Adoniram Judson Rowland consisted of a resumé of "Two Decades" and the "Pupil's Work Exhibit." The award went to the First Church of Denver. Great stress was laid on the work of religious education in the report.

1915-1916.—Harry V. Meyer brought from Boston to be Business Manager at Headquarters. All evangelical denominations approve the New Standard Teacher-training Course of 120 lessons. In twenty States Miss Meme Brockway, Director of Children's Work, reports directors of children's work free of salary.

1916-1917.—Dr. Christopher R. Blackall, after fifty years of responsibility as Editor-in-Chief of Sunday School Publications, laid down the task, and W. Edward Raffety, Ph. D., was called to that important work.

1917-1918.—The year marked by great advance in the Department of Religious Education and that of Sunday-school courses and periodicals. The Society more and more a cooperating force in assemblies, Conventions, and city institutes, through its departments of Religious Education and of Social Education.

1918-1919.—Early in the Convention year Mr. Frank H. Robinson was chosen Acting General Secretary. The Bible and Field Department reorganized with Dr. S. G. Neil as Superintendent. In December, 1918, Gilbert N. Brink, D. D., was elected General Secretary of the Society. Doctor Chalmers instituted an annual Directors' Conference at Strontia Springs, Denver.

1919-1920.—A new set of By-laws approved and adopted by the Society. Rev. Seldon Roberts called to the Division of Teacher-training. Mr. George L. Estabrook was elected Treasurer of the Society, and H. E. Cressman Assistant Treasurer. Mr. Albert Hughes becomes Manager of the St. Louis House.

1920-1921.—The publication of a series to be known as Judson Training Manuals was authorized. The Keystone Series of lesson courses completed. A Joint Bureau of Architecture formed, with Mr. Merrill for the Home Mission Society, and H. E. Tralle for the Publication Society, is announced. Dr. Samuel Zane Batten has reorganized his Division with the title of Department of Social Education.

1921-1922.—Branch house established at Los Angeles. Harry Windisch of Periodical Department has rounded out 40 years of service. Mr. H. E. Cressman became Business Manager. Joseph E. Sagebeer, Ph. D., became legal advisor of the Society. Rev. W. H. Main, D. D., becomes Associate General Secretary of the Board.

1922-1923.—Dr. Samuel Graham Neil reports automobile chapel car named "Crawford Memorial" to work at present in Southern California and Mexico. He also announced a new Russian Bible from our press, of one volume of 1,527 pages, the first edition costing $36,000. Summer Assemblies reported in all States in the Northern Baptist Convention except two. Doctor Raffety delivers the Yale Sunday School lectures through the year. Dr. Daniel G. Stevens, Ph. D., the Book Editor, represents the Society in the Baptist World Alliance.

# THE AMERICAN BAPTIST PUBLICATION SOCIETY
## A SUMMARY OF EIGHTY YEARS' SERVICE

| YEARS | Number of Workers | Days of Service | Miles of Travel | Books Sold | Books Donated | Pages of Literature Distributed | Sermons and Addresses | Prayer-meetings Held | Families Visited | Persons Baptized | Churches Constituted | Sunday Schools Organized | Institutes Held and Addressed | Donations Made to Sunday Schools | Ministers and Students Aided |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1840-1884 ... | 2,132 | 371,000 | 4,429,029 | 351,879 | 112,421 | 12,336,961 | 687,484 | 68,042 | 862,389 | 16,441 | 615 | 5,931 | 7,043 | $10,969 | 4,318 |
| 1884-1894 ... | 1,097 | 238,238 | 7,866,617 | 308,035 | 32,347 | 30,133,683 | 151,923 | 46,734 | 383,096 | 7,908 | 460 | 3,987 | 5,127 | 5,161 | 2,716 |
| 1894-1904 ... | 1,117 | 281,173 | 5,989,990 | 227,667 | 39,248 | 6,880,989 | 190,115 | 63,071 | 612,340 | 7,519 | 374 | 3,278 | 8,899 | 21,111 | 2,960 |
| 1904-1914 ... | 1,502 | 420,399 | 7,840,462 | 403,390 | 90,138 | 9,146,616 | 260,458 | 83,230 | 1,145,318 | 17,007 | 496 | 2,555 | 11,516 | 68,816 | 2,961 |
| 1914-1924 ... | 2,114 | 499,156 | 13,457,092 | 561,034 | 136,244 | 16,651,976 | 348,876 | 106,344 | 1,550,738 | 20,132 | 572 | 2,126 | 14,964 | 12,367 | 2,886 |
| Total ..... | 8,062 | 1,809,966 | 39,583,190 | 1,852,005 | 410,398 | 75,050,225 | 1,638,850 | 387,421 | 4,553,981 | 69,007 | 3,876 | 17,877 | 59,713 | $118,424 | 16,841 |

# A CHART SHOWING THE DISTRIBUTION OF WORKERS FOR EIGHTY YEARS

## 1840-1920

| YEARS | Alabama | Arizona | Arkansas | California | Colorado | Connecticut | Delaware | Dist. of Col. | Florida | Georgia | Idaho | Illinois | Indiana | Indian Ter. | Iowa | Kansas | Kentucky | Louisiana | Maine | Maryland | Massachusetts | Michigan | Minnesota | Mississippi | Missouri | Montana | Nebraska | Nevada | N. Hampshire |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1840-1850 | ... | ... | ... | ... | ... | 2 | 2 | ... | ... | ... | ... | 16 | 7 | ... | 8 | .... | 6 | ... | 2 | 2 | 8 | 4 | .... | ... | 8 | ... | .... | ... | ... |
| 1850-1860 | ... | ... | 10 | .... | ... | 4 | 4 | ... | ... | ... | ... | 57 | 17 | ... | 14 | .... | 18 | ... | 7 | 5 | 12 | 31 | 2 | ... | 22 | ... | .... | ... | 3 |
| 1860-1870 | ... | ... | ... | 5 | ... | 2 | ... | 3 | ... | 2 | ... | 35 | 13 | ... | 46 | 16 | 1 | 4 | 8 | 2 | 1 | 21 | 27 | 1 | 50 | ... | 5 | ... | ... |
| 1870-1880 | 2 | ... | 4 | .... | ... | 5 | ... | ... | 2 | ... | 1 | 33 | .... | ... | 10 | 6 | ... | 5 | 7 | 1 | 8 | 10 | 8 | 10 | 32 | ... | 2 | ... | ... |
| 1880-1890 | 53 | 2 | 7 | 11 | 9 | ... | 15 | 4 | 5 | 12 | 11 | 29 | 9 | 4 | 16 | 12 | 4 | 10 | 11 | 7 | 6 | 22 | 20 | 35 | 39 | 6 | 16 | ... | 1 |
| 1890-1900 | 13 | ... | 13 | 21 | 14 | 3 | 11 | 7 | 10 | 13 | 10 | 28 | 21 | 10 | 22 | 27 | 10 | 8 | 9 | 12 | 11 | 43 | 31 | 9 | 7 | 10 | 20 | 1 | ... |
| 1900-1910 | 16 | 10 | 23 | 51 | 15 | 11 | 17 | 10 | 6 | 5 | 15 | 46 | 27 | 26 | 25 | 33 | 10 | 8 | 4 | 20 | 21 | 57 | 61 | 3 | 31 | 10 | 31 | 10 | 11 |
| 1910-1920 | 8 | 21 | 14 | 78 | 41 | 16 | 10 | 7 | ... | ... | 29 | 45 | 31 | 11 | 22 | 34 | 3 | ... | 20 | 16 | 30 | 20 | 53 | ... | 54 | 44 | 26 | 18 | 17 |
| Total | 92 | 33 | 81 | 166 | 79 | 43 | 59 | 31 | 23 | 32 | 66 | 289 | 120 | 51 | 163 | 128 | 52 | 35 | 68 | 65 | 97 | 208 | 202 | 58 | 243 | 70 | 100 | 29 | 32 |

| YEARS | New Jersey | New Mexico | New York | North Carolina | North Dakota | Ohio | Oklahoma | Oregon | Pennsylvania | Rhode Island | South Carolina | South Dakota | Tennessee | Texas | Utah | Vermont | Virginia | E. Washington | W. Washington | West Virginia | Wisconsin | Wyoming | Armenia | Canada | Cuba | Germany | Sweden | Turkey |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1840-1850 | ... | ... | 6 | .... | ... | 6 | ... | .... | 12 | 1 | ... | ... | 5 | .... | ... | 2 | ... | ... | ... | .... | 1 | ... | 7 | ... | ... | 9 | .... | 23 |
| 1850-1860 | 6 | ... | 59 | .... | ... | 11 | ... | 4 | 52 | 1 | ... | ... | 4 | 1 | ... | 11 | 5 | ... | ... | .... | 24 | .... | .... | 19 | ... | .... | 45 | ... |
| 1860-1870 | 1 | ... | 27 | .... | ... | 15 | ... | 6 | 31 | ... | 10 | ... | 10 | 2 | ... | ... | ... | ... | ... | 9 | 27 | ... | ... | 4 | ... | ... | 78 | ... |
| 1870-1880 | 3 | ... | 23 | .... | ... | 19 | ... | 7 | 18 | 2 | 8 | ... | 3 | 1 | ... | 1 | 1 | 1 | 1 | 10 | 8 | ... | ... | ... | ... | ... | ... | ... |
| 1880-1890 | 12 | 4 | 18 | 31 | 11 | 14 | ... | 5 | 25 | ... | 22 | 11 | 26 | 75 | 3 | 3 | 4 | 1 | 1 | 14 | 21 | 2 | ... | ... | ... | ... | ... | ... |
| 1890-1900 | 14 | 6 | 15 | 45 | 22 | 17 | ... | 11 | 15 | ... | 13 | 23 | 13 | 75 | 3 | 4 | 12 | 1 | 9 | 17 | 23 | 10 | ... | ... | ... | ... | ... | ... |
| 1900-1910 | 23 | 9 | 28 | 43 | 22 | 29 | 23 | 36 | 49 | 6 | 14 | 22 | 14 | 105 | 13 | 6 | 9 | 18 | 23 | 23 | 50 | 10 | ... | ... | 16 | ... | ... | ... |
| 1910-1920 | 18 | 8 | 136 | 12 | 14 | 27 | 22 | 39 | 133 | 15 | 8 | 21 | 11 | 134 | 18 | 15 | 10 | 18 | 33 | 34 | 36 | 48 | ... | ... | ... | ... | ... | ... |
| Total | 77 | 27 | 312 | 131 | 69 | 138 | 45 | 108 | 335 | 25 | 75 | 77 | 83 | 393 | 37 | 42 | 41 | 39 | 67 | 107 | 190 | 71 | 7 | 23 | 16 | 9 | 123 | 23 |

## A CHART EXHIBITING TOTAL ISSUES

| Years | Separate Copies | Equal to Pages Crown 8vo | Equal to Volumes of 300 pages each |
|---|---|---|---|
| 1824-1834 | 2,291,744 | 21,211,070 | 70,703 |
| 1834-1844 | 1,962,789 | 22,556,743 | 75,123 |
| 1844-1854 | 2,999,802 | 94,214,745 | 314,049 |
| 1854-1864 | 9,682,413 | 126,609,927 | 422,033 |
| 1864-1874 | 46,643,059 | 1,746,043,995 | 5,820,145 |
| 1874-1884 | 153,365,771 | 3,081,671,763 | 10,272,239 |
| 1884-1894 | 298,816,719 | 6,520,576,071 | 21,735,250 |
| 1894-1904 | 438,592,121 | 11,841,303,876 | 29,471,013 |
| 1904-1914 | 520,639,477 | 12,939,496,540 | 43,131,655 |
| 1914-1924 | [1] 480,517,603 | 12,852,409,486 | 42,841,314 |
| | 1,955,511,498 | 49,246,094,216 | 154,153,524 |

[1] Books and tracts not included.

This is a summary of the issues of The American Baptist Publication Society, by decades, and is exclusive of what the Society distributed of stock from other publishers, which if added in these tables would nearly double the totals. This statement often accompanies the report as presented by the Board.

## RECEIPTS

| Years | Business | Missionary | Bible | Totals |
|---|---|---|---|---|
| 1824-1834 | $33,961.73 | $740.57 | ..... | $34,702.30 |
| 1834-1844 | 83,720.09 | 7,824.34 | ..... | 91,544.43 |
| 1844-1854 | 263,381.94 | 23,849.00 | ..... | 287,230.94 |
| 1854-1864 | 502,236.02 | 163,877.15 | ..... | 666,113.17 |
| 1864-1874 | 2,276,158.56 | 588,521.96 | ..... | 2,864,680.52 |
| 1874-1884 | 3,503,453.15 | 820,614.41 | ..... | 4,324,067.56 |
| 1884-1894 | 4,829,908.79 | 1,242,400.41 | $230,533.73 | 6,302,842.93 |
| 1894-1904 | 6,462,008.12 | 1,167,463.98 | 141,618.07 | 7,771,090.17 |
| 1904-1914 | 7,211,554.90 | 1,710,541.95 | 82,862.67 | 9,004,959.52 |
| 1914-1922 | 8,202,964.26 | 1,814,553.34 | 102,895.53 | 10,120,413.13 |
| 1923—<br>1924— | $33,369,347:56 | $7,540,387.11 | $557,910.00 | $41,467,644.67 |

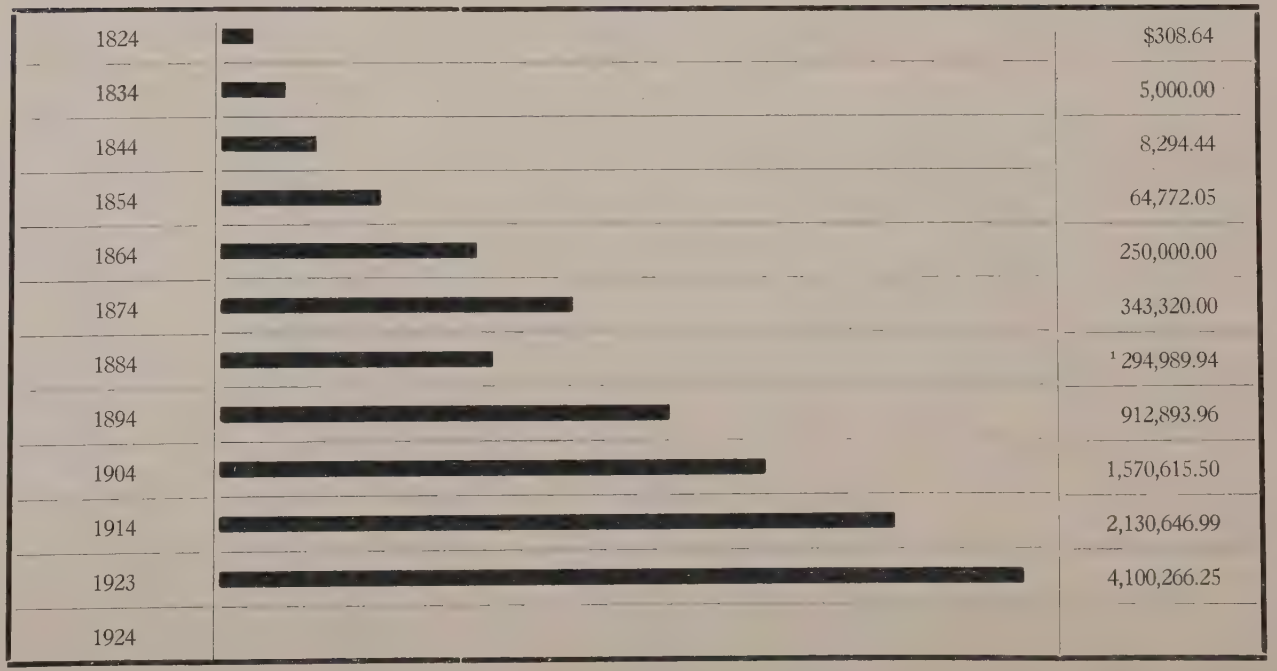
## GRANTS MADE

### 1865-1923

| | | | |
|---|---|---|---|
| Alaska | $239.67 | New Mexico | 3,150.57 |
| Alabama | 12,242.98 | New York | 31,085.02 |
| Arizona | 2,800.86 | North Carolina | 28,080.30 |
| Arkansas | 9,848.84 | North Dakota | 6,368.04 |
| California | 22,234.12 | Ohio | 13,622.27 |
| Colorado | 8,838.27 | Oklahoma | 6,312.15 |
| Connecticut | 4,344.23 | Oregon | 10,037.45 |
| Delaware | 2,439.26 | Pennsylvania | 45,915.59 |
| District of Columbia | 4,081.81 | Rhode Island | 1,855.81 |
| Florida | 8,887.59 | South Carolina | 21,296.20 |
| Georgia | 27,654.99 | South Dakota | 6,283.10 |
| Idaho | 3,769.14 | Tennessee | 12,494.87 |
| Illinois | 23,666.97 | Texas | 23,406.44 |
| Indiana | 10,642.08 | Utah | 2,497.18 |
| Indian Territory | 6,613.55 | Vermont | 2,555.61 |
| Iowa | 12,501.74 | Virginia | 29,619.98 |
| Kansas | 21,974.85 | Washington East | 12,875.85 |
| Kentucky | 13,868.80 | Washington West | |
| Louisiana | 13,719.16 | West Virginia | 12,934.68 |
| Maine | 5,014.63 | Wisconsin | 11,272.00 |
| Maryland | 6,281.10 | Wyoming | 3,403.83 |
| Massachusetts | 15,844.08 | Armenia, Cuba, Germany, Sweden, Turkey — Foreign | 21,384.83 |
| Michigan | 14,634.11 | | |
| Minnesota | 15,551.86 | | |
| Mississippi | 11,364.65 | | |
| Missouri | 21,685.54 | | |
| Montana | 3,938.46 | Europe: | |
| Nebraska | 11,886.65 | Training Camps | 500.00 |
| Nevada | 986.85 | Miscellaneous | 3,251.76 |
| New Hampshire | 1,880.47 | Items from burned records | 12,668.16 |
| New Jersey | 13,524.39 | | |
| | | | $655,133.39 |

## GROSS ASSETS OF THE SOCIETY BY DECADES

1824-1924




[1] Net

## "THE CHARIOTS OF THE LORD"

DEDICATION

| NAME | DONOR | PLACE | DATE |
|---|---|---|---|
| Evangel | Chapel Car Syndicate | Cincinnati, Ohio | May 23, 1891 |
| Emmanuel | The Denomination | Denver | May 24, 1893 |
| Glad Tidings | William Mills Memorial to Mrs. Mills | Saratoga Springs | May 25, 1894 |
| Good-Will | Free-will Offerings | Saratoga Springs | June 1, 1895 |
| Messenger Of Peace | Seventy-five Baptist Women | Rochester | May 21, 1898 |
| Herald Of Hope | Young Men | Detroit | May 27, 1900 |
| Grace | Friends in California | Los Angeles | May 21, 1915 |

### COLPORTAGE WAGONS

From first to last there were about one hundred of these evangelizing vehicles, drawn by horses, given to the Society for colportage work. For the most part they were memorial gifts in honor of some worthy servant or in memory of departed friend. It is doubtful if any of the various devices or instrumentalities through which the Society has sought to discharge its whole duty to the unreached world have been regarded with greater favor than this one. When the chapel car went into the frontier it was dependent on the "two streaks of rust," but the wagon was independent and traversed the country at will. As a supplement to the chapel car it was superior to the bicycle.

### COLPORTAGE AUTOMOBILE

The Rev. J. S. Collins, of Michigan, was the first one of the colporters to ask for an auto-truck to take the place of the horses and wagon. The first subscription taken for such a vehicle was in Colorado, when over $300 were pledged. Mr. E. M. Stephenson communicated with Doctor Seymour who reported the Board unwilling to undertake the matter just then. However, not long thereafter Mr. Treat, of Pennsylvania, made it possible

financially for the Society to introduce this new mode of travel for the colporter, and the Society has commissioned since then 42 automobile-colporter-missionaries.

## THE AUTO CHAPEL CAR

The New Automobile Chapel, a memorial car named "The Crawford Memorial," has been dedicated and designated to service among the Spanish-speaking people in Southern California and Mexico. Of this sort of approach to the people who are in need our Society should be authorized to place 100 at the earliest moment.

## THE COLPORTER ON WINGS

For twelve years E. M. Stephenson has been prophesying that some day the airplane would be an instrumentality in common use in evangelizing distant areas impossible of access at present, and a number of offerings have been privately given for the enterprise. The total for this is above $40.00.

## BAPTIST CHURCHES IN THE UNITED STATES

| Year | Churches | Ministers | Membership |
|---|---|---|---|
| 1784 | 471 | 424 | 35,101 |
| 1792 | 891 | 1,155 | 65,345 |
| 1795 | ..... | ..... | ..... |
| 1812 | 2,164 | 1,605 | 172,972 |
| 1832 | 5,320 | 3,618 | 384,926 |
| 1840 | 7,771 | 5,208 | 571,291 |
| 1851 | 9,552 | 7,393 | 770,839 |
| 1860 | 12,279 | 7,773 | 1,016,134 |
| 1871 | 18,397 | 12,013 | 1,489,191 |
| 1873 | 20,520 | 12,598 | 1,633,939 |
| 1874 | 21,510 | 13,364 | 1,701,161 |
| 1876 | 22,924 | 13,779 | 1,932,385 |
| 1877 | 23,908 | 14,659 | 2,024,224 |
| 1879 | 24,794 | 15,401 | 2,133,044 |
| 1880 | 26,060 | 16,569 | 2,296,327 |
| 1881 | 26,373 | 16,574 | 2,336,022 |
| 1882 | 26,931 | 17,090 | 2,394,742 |
| 1883 | 27,913 | 17,327 | 2,474,771 |
| 1884 | 28,596 | 16,677 | 2,507,703 |
| 1885 | 28,539 | 16,191 | 2,572,238 |
| 1886 | 30,552 | 17,337 | 2,732,570 |
| 1887 | 31,891 | 20,477 | 2,917,315 |
| 1888 | 31,900 | 21,420 | 2,997,794 |
| 1889 | 33,588 | 21,175 | 3,070,047 |
| 1890 | ..... | ..... | ..... |
| 1891 | ..... | ..... | ..... |
| 1892 | ..... | ..... | ..... |
| 1893 | 36,793 | 24,798 | 3,383,160 |
| 1894 | ..... | ..... | ..... |
| 1895 | ..... | ..... | ..... |
| 1896 | ..... | ..... | ..... |
| 1897 | 40,658 | 27,257 | 3,824,038 |
| 1898 | 43,397 | 27,355 | 4,055,806 |
| 1899 | 42,893 | 28,409 | 4,141,995 |
| 1900 | 43,427 | 29,473 | 4,181,686 |
| 1901 | 43,959 | 29,810 | 4,233,226 |
| 1902 | 44,453 | 30,561 | 4,269,063 |
| 1903 | 44,829 | 30,809 | 4,330,462 |

## BAPTIST CHURCHES IN THE UNITED STATES (Continued)

| Year | Churches | Ministers | Membership |
|---|---|---|---|
| 1904 | 45,727 | 31,895 | 4,506,747 |
| 1905 | 45,927 | 32,344 | 4,600,799 |
| 1906 | 46,583 | 32,849 | 4,709,311 |
| 1907 | 47,852 | 33,230 | 4,812,653 |
| 1908 | 47,409 | 34,038 | 4,969,524 |
| 1909 | 48,302 | 34,132 | 5,115,177 |
| 1910 | 49,045 | 33,909 | 5,266,369 |
| 1911 | 49,753 | 35,368 | 5,283,944 |
| 1912 | 49,780 | 35,175 | 5,454,198 |
| 1913 | 50,188 | 36,027 | 5,529,573 |
| 1914 | 51,997 | 36,109 | 5,799,253 |
| 1915 | 52,410 | 37,371 | 5,932,364 |
| 1916 | 51,258 | 36,926 | 6,107,686 |
| 1917 | 57,734 | 43,911 | 6,534,132 |
| 1918 | 59,059 | 45,239 | 7,246,525 |
| 1919 | 58,625 | 43,052 | 7,044,097 |
| 1920 | 58,692 | 48,007 | 7,085,867 |
| 1921 | 59,901 | 45,995 | 7,825,598 |
| 1922 | 60,598 | 42,583 | 7,966,837 |
| 1923 | 57,888 | 44,565 | 7,774,862 |

# BIBLIOGRAPHY

The General Convention of the Baptists of the United States ("Triennial Convention"); official accounts in the "American Baptist Magazine."

The Baptist General Tract Society and The American Baptist Publication Society; annual reports. Except 1845-1852.

The Massachusetts Sabbath School Union, the New England Sabbath School Union, the American and Foreign Bible Society, and The American Bible Union; annual reports.

The American Baptist Magazine, The Columbian Star, The Latter Day Luminary, The Christian Watchman, and The Baptist Tract Magazine for early days. The Sabbath School Treasury and other periodicals later. The Baptist Almanac and the Year-Book for figures.

Official summaries of periods. First sixteen years by Wilson Jewell, M. D. (Board member), An. Rep't., 1840, pp. 3-17; "History of the First Thirty-two Years," by Secretary J. Newton Brown, 1856, p. 275; The First Fifty Years, by several, An. Rep't., 1874, pp. 7-192; Review of Twenty Years (1857-1877), by Secretary Benj. Griffith, An. Rep't., 1877, pp. 63-82; "A Story of Six Decades," by Secretary C. R. Blackall, pp. 143, 1885; "Sixty-one Years," by Secretary Griffith, pp. 20, 1885; "The A. B. P. S. History, Sphere, and Work," by Secretary Philip L. Jones, pp. 45, 1895; Review of Three-quarters of a Century, by Secretary A. J. Rowland, An. Rep't, 1899, pp. 44-52; "After Eight Decades," by John H. Bentley and Geo. W. Graeff, 1908. pp. 50; "Two Decades," (1895-1915), by Secretary A. J. Rowland, An. Rep't., 1915, pp. 22-37.

"Life of Luther Rice," by James Barnett Taylor.

Volume of Pamphlets "No. 862" (1817-1818), in Library of American Antiquarian Society, Worcester, Mass., by A. Judson, Enoch Pond, Samuel Nott, and others.

Editorial concerning Judson and Rice by E. S. Ely, in the "Quarterly Theological Review," 1819.

"Luther Rice and His Place in American Baptist History," by E. B. Pollard, in the "Review and Expositor."

"Luther Rice, Missionary and Educational Pioneer," an unpublished manuscript by Rev. Charles Stanley Pease, Northborough, Mass., August, 1909; pp. 105, typewritten.

"Memoir of Wm. Staughton," by S. W. Lynd, 1834.

"Memoir of the Life and Correspondence of Baron Stow," by John C. Stockbridge, Boston, Lee and Shepard, 1894.

"Memoir of Adoniram Judson," by Francis Wayland, pp. 1064, Boston and London, 1854.

"Life of Adoniram Judson," by Edward Judson, pp. 601, A. B. P. S., 1883.

"Memoir of Francis Wayland," by his sons, 1867.

"Samuel Mills," by T. C. Richards, 1906.

"Memoir of John Mason Peck, D. D.; Forty Years of Pioneer Life," by Rufus Babcock, 1864, 360 pp. Philadelphia, A. B. P. S.

"John Mason Peck and One Hundred Years of Home Missions," by Austin Kennedy de Blois and L. C. Barnes, pp. 112. New York, A. B. H. M. S., 1917.

"Sketch of the Life of Rev. William Shadrach, D. D.," by Rev. John Thomas Griffith, D. D., 32 pp. Philadelphia, A. B. P. S., 1915.

"The Life of John P. Crozer," by J. Wheaton Smith, D. D., 264 pp. Philadelphia, A. B. P. S., 1868.

"Benjamin Griffith; Biographical Sketches Contributed by Friends," edited by Charles H. Banes, A. M., 296 pp. Philadelphia, A. B. P. S., no date given.

"Christian Manhood: In Memory of Col. Charles H. Banes," by W. T. Chase, 45 pp. Philadelphia, 1897.

"Adoniram Judson Rowland, D. D.," pp. 98-105. Sunday School Worker, March, 1921. Philadelphia, A. B. P. S.

"C. R. Blackall, D. D. Ninety Years Young," pp. 98-105. Sunday School Worker, September, 1920. Philadelphia, A. B. P. S.

"Some Account of the Life of Spencer Houghton Cone," by Edward W. Cone and Spencer W. Cone, 484 pp. New York, Livermore and Rudd, 1856.

"The Funeral Sermon on the Death of Rev. Spencer Houghton Cone, D. D.," by Rev. Thomas Armitage, D. D., 56 pp. New York, Holman and Gray, 1855.

"William Colgate, the Layman," by H. W. Everts, D. D., 274 pp. Philadelphia, A. B. P. S., 1881.

"In Memory of Henry G. Weston," 104 pp. A. B. P. S., 1909.

"Struggles and Triumphs of a Long Life," autobiography of G. W. Clark, 192 pp. A. B. P. S., 1914.

"The Missionary Jubilee," Fiftieth Anniversary Baptist Foreign Mission Society (A. B. M. U.), 1864. Sheldon and Company, 1865.

"Baptist Home Missions," Jubilee Volume, H. L. Morehouse. A. B. H. M. S., 1883.

"Memorial Volume of the First Fifty Years of the American Board of Commissioners of Foreign Missions." Boston, 1861.

"The Story of Our Chapel Car Work," by Boston W. Smith. Philadelphia, 1896.

"A Church on Wheels," by C. H. Rust, 178 pp. A. B. P. S., 1905.

"History of the Baptists in New England," by Henry S. Burrage. A. B. P. S., 1894.

"A History of Baptists in the Middle States," by H. C. Vedder, 355 pp. A. B. P. S., 1898.

"A History of Baptists in the Southern States," by B. F. Riley. A. B. P. S., 1896.

"Baptist History of the North Pacific Coast." (Part VII, Publication Society, pp. 409-425.) Philadelphia, A. B. P. S., 1912.

"History of Baptists in Michigan," by Mrs. L. H. Trowbridge. Michigan Baptist Convention, 1909.

"Baptists and the National Centenary," edited by Lemuel Moss. A. B. P. S., 1876.

"A Century of Baptist Achievement," edited by A. H. Newman. A. B. P. S., 1901.

"The Bible Societies and Baptists," by C. C. Bitting, 95 pp. A. B. P. S., 1897.

"Baptist Hymn Writers and Their Hymns," by Henry S. Burrage. Portland, Me., Thurston & Company, 1888.

"History of the Baptist Young People's Union," by J. W. Conley. A. B. P. S., 1913.

"Baptists Mobilized for Missions," by A. L. Vail. A. B. P. S., 1911.

"The Baptist Encyclopædia," by William Cathcart. Philadelphia, Louis H. Everts, 1883.

"Free Baptist Cyclopedia," Historical and Biographical. 1889.

"History of the National Capital," by W. B. Bryan.

"History of the Baptist Institutions of Washington," by Andrew Rothwell, 1867.

"The International Lesson System," by John R. Sampey. Revell.

"A History of Religious Education in Recent Times," by A. A. Brown, 282 pp. Abingdon Press, 1923.

"The Sunday School Century," by Wm. Ewing, D. D. Boston, Pilgrim Press, 1918.

# INDEX

# INDEX


A

Accounts, committee of, 376, 378.
Adams, G. D., 179, 216f.
Adams, G. F., 118.
Adams, J. Q., 9.
Adult work, 154.
Advocates of Christian Fidelity, 234.
Agar, F. A., 164f.
Agents, 204f.
Aiken, Lizzie, 98.
Allegorical Works of Bunyan, 38.
Allen, I. M., 68, 115f., 212, 289f., 295, 340.
Allison, Burgess, 8.
Almanac, Baptist, 50.
Amendments to By-laws, 372, 397.
American and Foreign Bible Society, 65ff., 68, 70, 73, 210, 237, 290, 323, 326.
"American Baptist Magazine and Missionary Intelligencer, The," 10ff., 44, 185, 273f., 283.
American Baptist Historical Society, The, 58, 164, 188f., 296, 339.
American Baptist Home Mission Society, The; and Bible work of A. B. P. S., 75f.; and Sunday schools in New England, 128; and work among freedmen, 320; and "World Wide," 165; birth of, 294; early officer of, 326; in cooperation with A. B. P. S., 110, 159, 161, 174, 211f., 241, 331, 342.
American Baptist Missionary Union, 73, 75f., 165, 254, 309.
American Baptist Publication Society, The; a book concern, 35f.; agents of, 204; and American Baptist Historical Society, 57ff.; and auxiliary societies, 84, 201; and Baptist publications for Baptist schools, 148; and Baptist Young People's Union of America, 154f., 232ff.; and Bible work, 74ff.; and Burma, 256; and call of Western Indians, 14; and church architecture, 161f.; and city mission societies, 217; and colportage, 81ff.; and Columbian College, 7; and democracy, 4f., 176f.; and denominational unity, 48ff.; and distinctive Baptist message, 53f.; and intersociety relations, 207ff.; and merging of Free Baptist work, 233f.; and organizations of other denominations, 221; and religious education, 217f.; and spirit of education, 7; and State Conventions, 217, 220; and stewardship education, 164f.; and Sunday School Council of Evangelical Denominations, 224; and Sunday-school helps, 137ff.; and Sunday schools, 112ff.; and Sunday schools of the South, 242ff.; and "The Baptist Quarterly," 46ff.; and the Bible, 62ff.; and uniform lessons, 138f.; and union with Free Baptists, 224f.; and work among Indians, 237; and work for freedmen, 245f.; and "World Wide," 165f.; and young people's movement, 229ff.; annals of, 417ff.; annual meetings of, 202; annuities of, 199; authors of publications of, Baptist, 42; becomes a Sunday school union, 117ff.; beginnings of book publications of, 34ff.; benevolent department of, 198; Bible and missionary secretaries of, 407; Board of Managers of, 177; book editors of, 407; branch houses of, 202ff.; business and missionary departments of, separate, 309; business department of, 198f.; by-laws of, 181f., 370ff.; by-laws of Board of Managers of, 376ff.; care in selecting manuscripts for publication by, 43; chairman of the Board of, 401; chapel car work of, 219f.; chapel cars of, 433; charter of, 177f., 373ff.; colportage wagons and autos of, 433; conditions at birth of, 3ff.; consolidation of Bible societies with, 73ff.; constitutions of, 363ff.; cooperation of, with A. B. H. M. S., 110, 159, 161, 174, 211f., 241, 330, 342; cooperation of, with city mission societies, 154, 159; cooperation of, with State Conventions, 154, 159; corporate titles of, 359; dates and places of annual meetings of, 410ff.; delegates to meetings of, 370; department of Sunday-school publications of, 144ff.; departments of, 179f.; director of elementary work of, 408; director of vaca-

tion and week-day schools of, 408; distribution of workers of, 429; district secretaries of, 206, 407; dual work of, 183f.; early book publications of, 36ff., 121f.; editors in chief of Sunday-school publications of, 408; endowments of, 199; enlargement of Bible work of, 94; executives of, 179f.; first a tract society, 18ff.; founders and builders of, 267-302; grants of, 255, 257f., 431; gross assets of, by decades, 432; headquarters of, 184ff., 409; income of, 193f.; kinds of Sunday-school publications of, 148; legacies to, 195; managers of, 407; meetings of, 371; members of, 370; members of the Board of, 402; membership in, 176f., 200, 226; merger of New England Sunday School Union with, 129f.; ministers and, 226; missionary department of, 189; officers of, 370; officers, members of the Board, and officers of the Board of, 398ff.; periodical publications of, 44; policy of, in Sunday-school publications, 134; printing-house of, 190f.; reconstructors of, 303; recording secretaries of, 401; relations of, with N. B. C., 370, 372; religious education department of, 154ff.; rules of investment of funds of, 395f.; secretaries of the Board of, 401; secretary of religious education of, 408; secretary of social education of, 408; spirit of employees of, 192; standing committees of, 181; statistical summary of service of, 428; summary of achievements and statistics of, 413; Sunday-school missionaries of, 135f.; Sunday-school objectives of, 147f.; summary of story of, 260ff.; tests for Sunday-school editors and writers of, 148; total issues of publications of, 430; translations of Bible published by, 76ff.; treasurers of, 401; vice-presidents of, 398ff.; wide distribution of literature of, 258; women helpers of, 349f.; work of, 218, 237ff., 241, 247f.

"American Baptist Publication Society, History of The, from 1824 to 1856," 22.

American Baptist Register, 52.

American Bible Society, 12, 64, 67, 70, 326.

American Bible Society of Massachusetts, 13.

American Bible Union, The, 69ff., 323, 326.

American Bible Union version, the, 72f.

American Board of Commissioners for Foreign Missions, 12, 267, 275.

American Commentary, 80.

American Society for Ameliorating the Condition of the Jews, The, 12.

American Sunday School Union, 113f., 222, 339.

American Tract Society, 19, 36, 82, 85, 220ff.

American Tract Society of Boston, 29.

Anderson, F. L., 32.

Anderson, G. W., 314f.

Anderson, M. B., 68.

Annals, 415ff.

Annual meetings, 202.

Annuities and legacies, 199, 389.

Annuities and legacies, committee on, 389.

Architectural uplift and A. B. P. S., 162f.

Argand lamp, 3.

Argyll, Duke of, 260.

Armitage, Thomas, 70.

Arnold, A. N., 47, 80.

"Around the World," 165.

Ashmore, William, 258.

Ashton, ——, 220.

Assets, by decades, 432.

Assistant treasurer, 388, 390, 396f.

Associate general secretary, 389, 396.

Associations, 91, 196, 201, 227, 271.

Authors, Baptist, 42.

Auto chapel cars, 109f., 434.

Autocracy, 4f.

Automobiles, colportage, 100.

Auxiliary societies, 201, 204.

Auxiliaries of Baptist General Tract Society in the South, 241.

B

Babcock, R., 89.

Babcock, President, 221.

Babcock, Rufus, 282, 314.

"Babyhood," 146.

Backus' "Church History," 36f.

Backus' "History of the Baptists," 39.

Backus, Isaac, 11.

Backus, Jay S., 11.

Backus, the second, 11.

Bacon, J. S., 291f.

Bailey, S. G., 55.

Bainbridge, H., 179.

Baker, J. C., 50, 223, 241.

Baker, Luke, 67.

Baldwin, Thomas, 19, 124.

Ball, Eli, 25.

Banes, C. H., 232, 303, 316.

Banes, Mrs. C. H., 350.

Baptism: Baptist teaching as to, in tracts, 53ff.; infant, 58; tracts on, 117, 249ff.
"Baptism, Concise Comments on," 55.
Baptismal regeneration, 69.
Baptisms, 236.
Baptist Board of Foreign Missions, 44.
Baptist Brotherhood, 217.
Baptist churches in the United States, 435f.
Baptist Education Society of New York, 12.
"Baptist Harp, The," 41.
Baptist historical material, 60f.
"Baptist Hymnal, The," 42.
Baptist Manual, The, 54f.
Baptist Missionary Convention of New York, 12.
"Baptist Quarterly, The," 46f., 333.
"Baptist Register," 212.
"Baptist Record, The," 45.
"Baptist Review, The," 47.
"Baptist Teacher, The," 138, 144, 146, 151, 332f.
"Baptist Tract and Youth's Magazine, The," 114.
"Baptist Witness, The," 243.
Baptist Young People's Union of America, 154, 230, 353.
"Baptists Mobilized for Missions, 177.
"Baptists of the North Pacific Coast," 50.
"Baptize," and Bible translation, 64ff.
Barnard, Samuel, 67.
Barnes, D. H., 292.
Barnes, L. C., 216f., 232.
Barney, E. J., 105.
"Barren Fig-Tree," 38.
Bartlett, G., 118.
Basle, 81.
Batten, S. Z., 174, 353, 408.
Bauer, W. S., 179.
"Beautiful Joe," 40, 43.
Beckley, J. T., 232.
Beebe, A. M., 308.
Beecher, Lyman, 38.
Behan, W. P., 159, 161.
Belcher, Doctor, 58.
Benedict, David, 60.
Bengal Christian School Society, 12.
Berkeley, Governor, 6.
Bible, The; a book of tracts, 18, 29; and A. B. P. S., 62; and the colporter, 93f.; better versions of, in English, 69ff.; circulation of, 23; Improved Edition of, 77ff.; published by A. B. P. S., 76ff.
Bible and field committee, 388.
Bible and field department, 391f.
Bible and field secretary, 388, 390.
Bible and missionary secretaries, 407.
Bible and Sunday-school committee, 384.
Bible committee, 385.
Bible Day, 198.
Bible department, 322.
Bible lessons, 137.
"Bible Lessons from the Pentateuch," 336.
Bible secretary, 180.
Bible societies, 16.
"Bible Societies and the Baptists," 322.
Bible translation and "Baptize," 64ff.
Bible translation and Baptist missionaries, 62f.
Bibliography, 437ff.
Bickell, P. W., 253.
Binney, G., 118.
Biography, publication of, 36.
Bitting, C. C., 63, 232, 322f., 327.
Blackall, C. R., 28, 89, 141ff., 151f., 232, 240, 305f., 308f., 332, 336f., 351.
Blackburn, Alexander, 105, 232.
Bliss, G. R., 80.
Board meetings, 379, 382, 387.
Board of Foreign Missions (Baptist), 50.
Board of Managers, 177, 370f., 379.
Bolles, Lucius, 19.
Book editor, 388, 390, 407.
Book fund, 196.
Book publications, 34ff.
Book publishing committee, 388, 394.
Book publishing department, 180, 391f.
Booth, 54.
Booth's "Reign of Grace," 36f.
Boville, R. G., 167.
Boys and girls, work for, 229.
Bramley, ——, 326.
Branch houses, 84, 202ff.
Brantly, W. T., 56, 220, 340.
Bright, Edward, 68.
Brimson, W. G., 217, 342f.
Brink, G. N., 165, 216f., 220, 317f., 351f.
British and Foreign Bible Society, 12, 62f.
British Columbia, 248.
Broadus, J. A., 68, 77, 80, 334.
Brockett, E. J., 214.
Brockway, Miss Meme, 155, 350, 408.
Brooks, Kendall, 48, 298f., 305.
Broomell, W. L., 348.
Brown, A. A., 139.
Brown, J. N., 22n., 27, 56, 59, 131f., 203, 216, 220, 242, 296, 301f., 315.
Brown, Nicholas, 129.
Brown, O. B., 8, 272, 284f.
Brown, O. C., 144.
Brown, O. D., 25.
Bryce, John, 25.
Bucknell, William, 186, 313f.

"Building a Community," 354.
Bunsen, Professor, 58.
Bunyan, John, works of, 38f., 301.
Burdette, R. G., 192.
Burma, and A. B. P. S., 256.
Burton, E. D., 140.
Business, order of, 378, 381, 384, 387.
Business committee, 379ff., 382, 388, 394.
Business department, 180, 183f., 198f., 391f.
Business manager, 180, 388ff.
Bussey, B. W., 245.
"Buzell's Religious Magazine," 225.
By-laws, 181f.
Byron, Lord, 5.

C

Canada, 248.
Canfield, C. B., 214.
Canterbury, Convocation of, 70.
Canterbury revisers, rules of, 72.
Canterbury revision, 74.
Carey, William, 12f., 39, 57, 62ff., 69, 280.
Carleton, G. J., 118.
Carroll, B. H., 245.
Caswell, Alexis, 279.
Catechisms, 151.
Cathcart, William, 49, 302.
Cauldwell, W. A., 68.
Chairman, 379, 382, 388.
Chalmers, W. E., 154f., 353, 408.
Chapel cars, 104ff., 433.
Chapel-car service, 214.
Chapel-car work, 219f., 329.
Chapman, J. H., 232.
Charter of A. B. P. S., 177f.
Chase, Irah, 282ff., 286, 326.
Children's Day, 197f.
Children's work, 154ff.
China and A. B. P. S., 257.
China Baptist Publication Society, 257f.
China Sunday School Union, 224.
"Christian Chronicle, The," 301, 315.
Christian Endeavor Society, United, 229f., 233.
"Christian Index, The," 244.
"Christian Review, The," 46, 286.
"Christian Secretary, The," 44.
Christian union, 222.
"Christian Watchman, The," 277.
Church and State, 170.
"Church Manual, Baptist," 56.
"Church School Objectives," 353.
City mission societies and A. B. P. S., 154, 159, 217.
Civil War, the, 242.
Clark, Allan C., 23.
Clark, G. W., 80.
Clarke, M. G., 307.
Clarke, W. N., 80.
Clay, Henry, 9.
Clegg, J. W., 179.
Clinch, E. S., 215.
Clopton, A. W., 25.
Clough, J. E., 241, 321.
Clyde, Miss N. L., 350.
Cobb, N. R., 194, 350.
Colburn, Alfred, 130.
Colby, C. L., 105.
Cole, H. E., 179.
Colgan, D. S., 86.
Colgate, J. B., 105.
Colgate, Robert, 324.
Colgate, William, 39, 67f., 70ff., 307, 323ff., 355.
Colgate University, 326.
Colleges, Baptist, 7.
Collum, J. G., 308.
Colman, James, 13.
Colman, T. W., 195.
Colportage, 81ff., 96ff., 248, 253.
Colportage automobiles, 433.
Colportage wagons, 330, 433.
"Colporter, The," 46.
Colporter-missionaries, 218.
Colporters, 82ff., 206, 217f., 236.
Columbia Historical Society, 8.
Columbian College, 7ff., 10, 14, 24, 116, 271ff., 276-280, 283f., 289, 311.
"Columbian Star," 10, 23ff., 27, 44f., 184, 191, 261, 284, 286.
"Coming School of the Church, The," 353.
Commentaries, 79f.
Committee of publication, 376, 379.
Communion, close, 54.
Cone, S. H., 67ff., 117, 272, 286, 323f., 326.
Confession of faith, 56.
Conley, J. W., 230, 232.
Consolidation of societies, 208ff.
Cook, B., 118.
Cook, C. A., 164.
Coon, J. N., 230.
Cooperating organizations, 177f., 215.
Cooperation in Sunday-school work, denominational, 125f.
Coordination of societies, 207ff.
Cornelius, Samuel, 28, 274, 286.
"Coronation Hymnal, The," 42.
Correspondence courses, 158ff.
Corresponding secretary, 370, 373, 379, 382, 388f.
Country church, 174.

Cradle roll, 156.
Crandall, L. A., 211.
Crawford, Mrs. E. M., 111.
Crawford, W. V., 111.
Crawford Memorial, 111.
Cressman, H. E., 407.
Crosby, C. C. P., 67.
Cross, E. B., 255.
Crozer, Miss E. C., 305.
Crozer, G. K., 179.
"Crozer, J. Lewis, The," 102f.
Crozer, J. P., 39, 186, 197, 208f., 228, 305, 308, 310ff., 319, 340f., 351.
Crozer, Mrs. J. P., 350.
Crozer, Margaret, 314.
Crozer, Sally L., 228.
Crozer, S. A., 214, 341f.
Crozer, Sarah, 311.
Crozer Building, 189f., 194.
Crozer Memorial Fund, J. P., 222f., 228.
Cruisers, Gospel, 102ff., 219.
Curry, J. L. M., 68.
Cushman, R. W., 221, 287.
Cutting, S. S., 68.
Cyprian, 58.

D

Dagg, ——, 220.
Daily vacation Bible school, 166ff.
Dates and places of annual meetings, 410ff.
Davis, G. F., 135.
Davis, Isaac, 208.
Davis, John, 237.
Davis, Noah, 7, 24, 26, 28, 114, 117, 133, 150, 172, 185, 229, 244, 287ff., 340.
Dean, M. M., 118.
deBlois, A. K., 296.
Democracy, 4f., 176f.
Dennisson, B. F., 214.
Denominational instruction, 229.
Depositories, 202ff.
Depository and book committee, 376f.
Depository and publishing agent, 279f.
"Devotional Hymn and Tune Book," 42.
Director of Sunday-school and young people's work, 233.
Director of vacation and week-day schools, 408.
Directors of religious education, 154f.
"Directory for Baptist Churches, New," 56.
District secretaries, 206, 407.
Dixon, J. K., 232.
Doane, W. H., 42, 332, 342.
Dobbins, F. S., 33.
Doctrine, books on, 36.
Dodge, Amos, 195.
Dodge, D., 118.
Dodson, O., 85.
Doke, W. H., 256.
Donations, conditional, 199.

E

Eaches, O. P., 80, 232.
Earl, J. A., 78.
Eddy, D. C., 88, 135, 298.
Edie, Richard, 217.
Editors, 180, 379, 382.
Editor-in-chief of Sunday-school publications, 388, 390, 408.
Edmunds, E. B., 329.
Edmunds, James, 152.
Education, diffusion of, 6.
Efficiency of administration of cooperating organizations, committee on, 215.
Eighteenth amendment, 173ff.
Eligibility to appointment, 371.
Ellis, F. M., 232.
Encyclopedia, Baptist, 49.
"Encyclopedia of Religious Knowledge," 59, 301.
Endowments, 199.
English Baptist Missionary Society, 12.
Epworth League, 230.
Erb, F. O., 144.
Estabrook, G. L., 179, 216, 352.
Europe, influence of work of A. B. P. S. in, 251f.
European America, 247.
Evangelical Almanac and Baptist Annual Register, 52.
Evangelical Tract Society, The, 19ff.
Everts, W. W., 325.
Executive committee, 180f., 385, 388, 394.

F

Faith, confessions of, 56.
Farel, 81.
Farwell, Levi, 19.
Faunce, W. H. P., 214.
Fiction, works of, 39f.
Fifteen, committee of, 211, 220.
Finance committee, 181f., 388, 394, 396f.
Finance department, 180, 391f.
Finn, Mrs. E. M., 350.
Fire at 1420 Chestnut Street, 189, 317f.
Fisher, Ezra, 114.
Five-year program, a, 239.
Fleishman, Rev., 248.
Fletcher, John, 98.
Foreign languages, tracts in, 33.
Foreign-speaking peoples, hymnals for, 42.
Forward, D. D., 169.

Forward movement in missionary education, Baptist, 165f.
Foss, C. D., 223.
Fowler, A. T., 216.
Fourteen-twenty, 186ff.
Free Baptists, 224f., 233.
Freedmen, work for, 245f.
French, work for, 248.
Frost, J. M., 245.
Fuller, Andrew, 37, 40, 44, 252, 281.
Funds, special, 195ff.

G

Galpin, F. T., 216.
Gambrell, J. B., 245.
Garabrant, D. G., 216f.
Garrett, T. L., 86.
Gaster and Dow, 263.
Geistweit, W. H., 105.
Gendell, Howard, 211, 214, 343.
General agent, 377.
General Convention of Baptists in the United States, 10, 35, 57, 270ff., 276-282, 293.
"General History of the Baptist Denomination in America and Other Parts of the World, A," 60.
General secretary, 180, 382, 388f., 396f.
General Tract Society, Baptist: a Baptist society, 220; a book concern, 35f.; agents of, 304f.; and auxiliary societies, 201; and "Baptist Register," 212; and denominational unity, 48f.; and denominational statistics, 51; and intersociety relations, 207; and Sunday schools, 112ff.; and the Bible, 62; and the South, 241f.; becomes A. B. P. and S. S. Society, 117; branches of, 202f.; builders of, 289ff.; by-laws of Board of, 276ff.; constitution of, 261f.; early member of, 323f.; first catalogue of, 30; first name of A. B. P. S., 18ff.; first officers of, 282; founders of, 267-288; membership in, 200; place of organization of, 285; publications of, in 16 years, 129; receipts of, for first year, 30; removal of, to Philadelphia, 185; standing committees of, 181.
George Washington University, 280.
German Baptist Publication Society, 253.
German immigrants, 247f.
Germany, work of A. B. P. S. in, 249f.
"Gertrude the Peacemaker," 40.
Gibson, Joseph, 25.
Gilbert, Mary, 325.
Gillette, A. D., 117f., 223, 297.
Girdlestone, Doctor, 62.
"Girls' World," 233.
Giving, systematic, 210.
Going, Jonathan, 67, 114, 128, 278, 326.
"Golden Century, A," 191.
Goodchild, F. M., 216f.
"Good Work," 46.
Goodwin, C. T., 135.
Gospel cruiser, 102ff., 330.
"Gospel Hymn and Tune Book," 42.
Gould, E. P., 80.
Grace, W. C., 245.
Graded lessons, 140.
Grafton, Joseph, 19.
Grant, President, 320.
Grants, 228, 248, 257f., 431.
Graves, J. W., 173f.
Gray, Robert, 107.
Great Commission, 69.
Greece, 249.
Greeks, liberation of, 5.
Greene, Stephen, 211, 214.
Gregory, J. M., 47, 89, 151.
Griffith, A. P., 101.
Griffith, Benjamin, 39, 48, 88, 91, 133f., 150, 183, 199, 299ff., 235, 253, 261, 303ff., 313, 315, 319, 321, 351.
Griffith, J. P. Crozer, 179, 351.
Griffith, Mrs. Benjamin, 350.

H

Hackett, H. B., 77, 80.
Hamilton Baptist Missionary Society, 12.
Handbooks, 44ff., 57.
Harding, W. G., 172.
Harlan, Rolvix, 174.
Harper, W. R., 78, 140, 232.
Harris, A. B., 86f.
Harris, J. H., 335.
Hartman, Louisa L., Memorial, 101.
Hartshorne, W. N., 141.
Haskell, Samuel, 89f.
Hawes, W. A., 167.
Hawthorne, J. B., 243.
Haystack band, 9.
Headquarters council, 395.
Headquarters, 409.
"Heavenly Footman," 38.
Henson, P. S., 23, 32f., 79, 232, 332f.
Hermiston, E. R., 107.
Hill, B. M., 117, 212.
Hills, William, 105.
Hippolytus, 58.
Hiscox, E. T., 43, 56.
History: and biography, 39; and doctrine, 33, 36; Baptist, and A. B. P. S., 57ff.; publication of, 36, 44ff.

Hobart, A. S., 214, 217.
Holcombe, Henry, 277.
Hollis, Thomas, 7.
Holman, J. L., 115.
Holt, A. J., 245.
"Holy War, The," 38.
Home department, 146, 156.
Hopper, H. S., 346f.
Hovey, Alvah, 40, 47, 77, 80, 151, 334.
Howard, J. L., 340.
Howell, W. R., 102, 330.
Hoyt, J. M., 68.
Hoyt, Wayland, 32, 104f., 214, 232.
Hübmaier, 57.
Hudson River Association, 117f., 132.
Hughes, C. E., 172, 323.
Hughes, D. C., 79, 323.
Hughes, Joseph, 62f.
Hus, John, 18.
Hutton, I. G., 25.
Hymn-books, 34ff., 41f.

I

Ide, G. B., 118, 297.
"Illustrated Missionary News, The," 350.
Improved Edition of the Bible, 77ff.
Improved Uniform Lessons, 144.
Indians: A. B. P. S. and, 237; Western, and birth of A. B. P. S., 14; work among, 320.
Infant Baptism, 53f.
Ingalls, Lovell, 308.
Institute, teacher-training, 153f.
Institutes, 154, 157.
Institutes and summer assemblies, 154.
"Institutional Church, The," 31.
Intensive training-schools, 168ff.
International Sunday School Association, 141, 224.
International Sunday School Committee, 320.
International Sunday School Council of Religious Education, 163f.
International uniform lessons, 137.
Investment, rules of, 395f.
Investment committee, 394f.
Investment securities, safe deposit of, 396.
Italy, work in, 249.

J

Jackson, Andrew, 4.
Jacobs, B. F., 135, 137, 139f., 336.
Jacobs, J. P., 107f., 206.
Jamaica, 248.
Jefferson, Thomas, 6, 8.
Jerome of Prague, 18.
Jeter, Doctor, 297.
Johnson, G. J., 89, 321ff.
Johnson, Reuben, 25.
Jones, E. D., 135.
Jones, H. G., 58, 296.
Jones, H. L., 167.
Jones, P. L., 230, 232, 315f., 347.
Jubilee Memorial of the Religious Tract Society of England, 32.
Judd, William, 67.
Judson, Adoniram, 9, 13, 39, 57, 64, 69, 200, 256f., 267ff., 275, 278.
Judson, Adoniram, Sr., 9.
Judson, Ann Hasseltine, 13, 57.
Judson, Edward, 31f., 39.
Judson Memorial Tracts, 31.
Judson Press, The, 191.
Judson training manuals, 147.
Junior work, 155f.
"Junior World," 233.

K

Kauffman, J. C., 347f.
Keen, C. B., 307.
Keen, W. W., 345f.
Keen, W. W., M. D., 211.
Keller, Luther, 178.
Kempton, G., 297.
Kendrick, A. C., 80, 326.
Kennard, J. H., 339f.
Kennedy, Mrs. M. G., 332.
Ketman, T. L., 206.
Keystone graded series, 224.
Keystone International Graded Sunday School Lessons, 141ff.
Keystone Series of International Sunday School Lessons, 147.
King, Jonas, 249.
King, W. B., 280.
King James version, 69.
Knowles, Professor, 7, 25, 47, 68, 117, 176, 285ff.

L

"Ladies' Home Journal," 350.
Lafayette, 9.
Lamar, A. W., 232.
Lamb, J., 85.
Lambeth Conference, 174.
Lamson, G. C., 92, 179.
Landmarkism, 241.
Latin America, 248.
"Latter Day Luminary," 10, 16, 27, 29, 44f., 112, 184.
Law Committee, 215f.
Lawrence, W. M., 229.
Lawson, A. G., 232.
Lawton, J. T., 255.

Legacies, 195.
Levering, Joshua, 245.
Lewis, W. M., 279.
Liberia, 254.
Libraries for ministers, 227f.
Libraries for Sunday schools, 40, 240.
Library department, 160f.
"Life Line, The," 102f.
Life membership, 200, 202.
Lincoln, Ensign, 19, 124.
Lincoln, Heman, 19, 58, 92, 197, 296-299, 305, 326.
Lincoln, J. L., 161.
Lincoln, Mrs. Heman, 350.
Liquor traffic, 173.
Lisk, James, 179.
Literature, distribution of, 258.
London Religious Tract Society, 29.
Loomis, J. R., 300.
Lord, R. D., 216.
Lorimer, J. C., 246.
Loring, James, 35.
Lothrop, Edward, 68.
Love, Miss M. M., 157, 350.
Lowry, Robert, 42, 135, 332, 342.
Loxley, B. R., 27, 284, 290, 307.
"Loyalist, The," 230, 232.
Luther, W. C., 244.
Lyell, J. W., 179.
Lynd, S. W., 25, 274.

M

MacArthur, R. S., 232.
Macaulay, T. B., 39.
MacFarlane, H. K., 179.
Maclay, Archibald, 67, 326.
Madison, James, 8.
Magazine, Baptist Missionary, 15f., 19.
Main, W. H., 179, 182, 216f., 352.
Major, C. L., 204.
Malcom, Howard, 338.
Malcom, T. S., 182, 197, 297f., 305, 340.
Mallary, C. D., 25.
Mallary, S. D., 245.
Mallery, J., 118.
Mallery, S. S., 128.
"Mamie Beal, The," 102.
Managers, 407.
"Man from Pennsylvania, The," 94.
Manitoba, 248.
Manly, Basil, 55.
Mann, Horace, 6.
Manual, Baptist, 34ff.
Manuals, 57.
Marsh, J. E., 64.
Marshman, Joshua, 13, 63.
Marston, S. W., 319.
Massachusetts Baptist Charitable Society, 12.
Massachusetts Baptist Education Society, 12.
"Massachusetts Baptist Missionary Magazine," 44.
Massachusetts Baptist Missionary Society, 10f., 21, 44, 294.
Massachusetts Baptist Sunday School Union, 35.
Massachusetts Evangelical Tract Society, 12.
Massachusetts Sabbath School Union, 125ff., 236.
May meetings, 207.
McAlpine, C. A., 168.
McConnell, F. C., 245.
McCoy, Isaac, 14, 98, 237.
McDonald, Henry, 243.
McKean, Miss M. F., 332.
McMichael, A. D., 223, 241.
Meehan, J. S., 27, 50, 284.
Meigs, Postmaster General, 9.
"Memoirs of Distinguished Christians," 36f.
Mercer, Jesse, 25.
Merrill, G. E., 161.
Methodist Book Concern, 19.
Mexico, 248.
Meyers, Miss A. E., 144, 350.
Miller, H. T., 135.
Milton, John, 39.
Ministers and missionaries, correspondence courses for, 160.
M. & M. B. B. (Ministers and Missionaries Benefit Board), 12.
Ministers' libraries, 295.
Ministers' library fund, 228.
Missionaries, Baptist, and Bible translation, 62f.
Missionary committee, 386.
Missionary department, 183f., 189, 322.
Missionary Department of Board of Education of N. B. C., 233.
Missionary education, 165f.
Missionary Forward Movement, 234.
Missionary secretary, 180.
"Missions," 165.
Monroe, President, 5, 8.
Monroe doctrine, 5.
Moody, D. L., 336.
Moore, J. M., 165, 217, 234.
Morehouse, H. L., 39, 214.
Morgan, J. T., 114.
Morgan, Lewis, 114.
Morgan, T. F., 86.
Morgan, T. J., 214.

"Morning Star, The," 225.
Mosher, G. F., 224.
Moss, Lemuel, 48.
Muir, J. J., 179.
Mullins, E. Y., 40, 232.
Munday, S. C., 245.
Murdock, J. N., 68, 164, 210, 309.
Musselman, H. T., 153f.
Myers, H. S., 179, 234f.

N

"National Baptist, The," 48, 299, 301.
National Committee of Colored Baptists, 246.
"National Sunday School Teacher," 336.
Napoleon, 13.
Negroes, work for, 245ff.
Neil, S. G., 81, 92, 107, 206, 318, 353.
"New Baptist Praise Book, The," 42.
"New Directory for Baptist Churches," 56.
Newell, Samuel, 267f.
New England Sabbath School Union, 46, 68, 118, 120, 123, 127ff., 290, 306.
New Hampshire Baptist Convention, 56, 117.
New Hampshire Confession of Faith, 56.
"New Orleans Bethel Union, The," 12.
New standard teacher-training course, 155.
Newton, Isaac, 208.
Newton Theological Institution, 284, 286, 299.
New York Baptist City Mission Society, 167.
"New York Baptist Magazine, The Western," 44.
"New York Baptist Register," 44, 55.
Nominations, committee on, 372.
Normal class manual, 151f.
"North Carolina Democrat," 333.
Northern Baptist Convention, 57, 156, 164ff., 173, 177, 207, 209ff., 215, 228, 233, 343f., 353, 370, 372.
Northrup, G. W., 68.
Nott, Samuel, 267.
Nova Scotia, 248.

O

Oncken, J. G., 247, 249ff., 290.
"Osceola," 102.
Osgood, J. R., 135.
"Our Little Ones," 233, 332, 337.

P

Palmer, L. D., 135.
Parables, 40.
Parker, A., 118.
Pastors: and tract distribution, 227; deficiency in instruction by, 227, 239.
Peacock, J. L., 179, 216.
Peck, J. M., 9, 15, 39, 54, 58, 82, 97f., 114, 120, 153, 194, 201, 205, 237f., 289, 291ff., 297, 326, 340.
Pendleton, J. M., 40.
Penfield, Josiah, 241.
Pengilly, 54f., 117, 248, 250, 253.
People, rule of common, 4.
Periodicals, 44ff., 50, 142ff.
Philadelphia Association, 10.
Philadelphia City Tract Society, 220.
Pierce, R. F. Y., 179.
"Pilgrim's Progress, The," 38.
Pitt the Great Commoner, 325.
Pocket lessons, 146.
Poland, Scriptures donated to, 77.
Polk, L. L., 245.
Pollard, E. B., 277, 279.
Pond, Enoch, 275f.
Prelacy, 58.
President, 370, 376.
Price, I. M., 78, 232.
Price, J. D., 13.
Printing-house, 190f.
Printing-house committee, 388.
Profits, 198f.
Promotion days, 198.
Promotion, General Board of, 207.
Promotional work, 207.
Proper, D. D., 230.
Provence, S. M., 245.
Pruden, Jay, 96.
"Psalmist, The," 41f.
Publication, committee on, 376f., 381f.
Publications, total issues of, 430.
Public-school religious education, 166.
Public-school time religious instruction, 169ff.
Purkitt, J. H., 127.

Q

"Quarterly Theological Review," 275f.

R

Raffety, W. E., 143ff., 167, 354ff., 407.
Randall, Josiah, 282.
Randolph, Warren, 90, 134, 136, 140, 320f.
Rauschenbusch, 57.
Rawbone, W. G., 255.
Recording secretary of the Board, 376, 379f., 382f., 388, 396.
Recording secretary of the Society, 361, 363, 366, 368, 370.
Reed, H. F., 347, 413.
Rees, G. E., 214.

Reference, committee of, 211, 216.
Reformation, the, 81.
"Register, American Baptist," 52.
"Register, Triennial," 52.
"Reign of Grace, 36f., 39.
Religious education, 16, 136, 150ff., 166, 217.
Religious education committee, 388.
Religious education department, 180, 391f.
"Religious Education, History of," 139.
Religious education secretaries, 180, 388, 390, 408.
"Religious Herald, The," 138.
Religious Tract Society of London, 19, 36, 63.
Religious Tract Society of the City of Washington, 19.
"Restatement of Baptist Principles," 315.
"Review and Expositor," 277.
Reynolds, Enoch, 25, 117, 272ff.
Reynolds, William, 336.
Rhees, M. J., 118, 290f.
Rhoades, J. D., 179.
Rhoades, W. C. P., 214.
Rhoads, Charles, 329f.
Rice, Luther, 7ff., 15, 23, 25f., 57, 194, 256, 267ff., 281, 284, 292.
Richards, Miss O. C., 350.
Riley, B. F., 242.
Riley, W. B., 178.
Roberts, S. L., 154.
Robinson, Edward, 39.
Robinson, E. G., 47.
Robinson, F. H., 179, 216f., 343.
Rockefeller, J. D., 105.
Rock Spring Seminary, 294.
Roger Williams Building, 190, 317.
Roger Williams Memorial, 44.
Roman Catholics and week-day religious education, 169.
Rosselle, W. Q., 179, 216f.
Robern, David, 247.
Rothwell, W. R., 245.
Rowland, A. J., 76, 78, 214, 232, 316ff., 336.
Rue, L. L., 179.
Rural life, 174.
Rural work, 218.
Russian Bible, 76.
Rust, C. H., 107f.
Ryland, John, 281.
Ryland, W. S., 245.

S

"Sabbath School Treasury, The," 125ff., 172, 222.
Sabbath schools, 16.
Sagebeer, J. E., 179, 217.
Sampey, J. R., 78.
Saratoga Convention, 74f.
Saunders, Marshall, 40, 43.
Sawyer, J. W., 118.
Schneider, Hilmar, 347.
Scientific progress at time of the Society's birth, 3.
"Scripture Comfort for the Bereaved," 33.
Sears, Barnas, 250ff.
Secretary of religious education, 408.
Selecting committee, 376f.
Semple, Robert, 8.
Semple, R. B., 273.
"Senior Quarterly, The," 317.
"Service," 232.
"Service of Parental Duty and Purpose, A," 354.
Service, statistical summary of, 428.
Seymour, R. G., 98, 140, 214, 327f.
"Seymour, The Robert G.," 102f.
Shadrach, William, 206, 299ff.
Sharp, Daniel, 19, 126.
Sharp, Mrs. Daniel, 124.
Shaw, Joseph, 25.
Signatures, 396.
Simmes, —, 25.
Simmons, J. B., 91.
"Sinner's Progress, The," 38.
"Small Arms," 32, 55f.
Smith, —, 232.
Smith, B. W., 104, 109, 328f.
Smith, G. B., 118.
Smith, J. A., 114.
Smith, J. Hyatt, 32.
Smith, L. E., 47.
Smith, S. F., 41f.
Social education committee, 388, 394.
Social education department, 180, 223, 391f.
Social education secretary, 388, 390, 408.
Social service, 166, 171ff.
Social service and Baptist Brotherhood, department of, 173f.
Social service education, 218.
Social service secretary, 180.
Society for the Distribution of Tracts Among the Poor, 19.
Sommers, C. G., 67, 117f.
South, the, in cooperation with General Tract Society, 21.
South Africa, 255f.
Southern Baptist Convention, 242.
Spalding, C. H., 206, 328, 330.
Spratt, O. W., 232.
Springer, G. H., 204, 347.

Spurgeon, Charles, 39.
Squires, V. P., 170.
Stadling, Jonas, 254.
"Standard, The," 139.
"Standard Manual for Baptist Churches," 43.
Standard of excellence, 162ff.
Standing committees, 181.
State Conventions, 9f., 91, 154, 159, 196, 201f., 217, 220.
Statistics, Baptist, General Tract Society, and, 115.
Statistics, denominational, 50f.
Statistics of A. B. P. S., 428ff.
Staughton, William, 7ff., 14f., 24f., 117, 277, 280ff., 283f., 286f., 292, 310f., 338.
Stephenson, E. M., 98f., 160, 256, 329f.
Stevens, D. G., 354, 407.
Stevens, W. A., 80.
Stevenson, D., 223.
Stewardship education, 164f.
"Story of Six Decades, A," 28, 336.
Stow, Baron; 5, 26, 41, 116f., 222, 249, 274, 278, 286f.
Stratton, T. J., 348.
Strong, A. H., 40.
Suffrage, manhood, 4.
Summaries of achievements and statistics, 413.
Summer assemblies, 154, 158.
Sunday and Adult School Union of Philadelphia, 113f.
Sunday-school: advisors, 154, 156; and publication committee, 384; books, early, 134; centenary, 197; committee, Bible and, 384; conventions, national, 157; helps, 137; missionaries, 135f., 150f., 155, 206, 213, 233, 327ff.; periodical editor, 180; publications committee, 388, 394; publications department, 180, 391f.; work, 154, 213, 319ff.
"Sunday School Banner, The," 138.
Sunday School Council of Evangelical Denominations, 224.
Sunday School Council of Religious Education, 155.
"Sunday-School Gleaner, The," 120.
Sunday-school Standard, 162ff.
"Sunday School Teacher, The," 137.
"Sunday School Treasury, The," 129f.
"Sunday School Worker, The," 144.
Sunday schools: and A. B. P. S., 112ff.; and missionary teaching, 165f.; early, in Philadelphia, 290; improvement of, 150; unconverted teachers in, 236.
"Superintendent, The," 144.
Supplements to charter, 374f.
"Sursum Corda," 42.
Sweden, and A. B. P. S., 253f.
Swedes, work for, 248.
Swedish Baptist General Conference of America, 248.
Systematic giving, 210.

T

Tauchnitz, C. C., 252.
Taylor, B. C., 78.
Taylor, E. L. L., 208f.
Taylor, J. B., 118, 278.
Teacher-training, 151ff., 153ff., 256.
Telugus, 321.
Temperance, literature on, 172ff.
Ten thousand dollar fund, 196.
Theology, works on, 39f.
Thresher, E., 118.
Torrey, R. A., 107.
Townsend, D. W., 102.
Tract house fund, 196.
"Tract Magazine, The Baptist," 45, 50, 221, 229, 235, 256.
Tract Society, Baptist General. (See "General Tract Society, Baptist.")
Tracts: and Baptist message, 53f.; and Sunday schools, 82, 85; distribution of, 82ff., 226f., 237ff., 241f.; early, 18ff., foreign, 33; for Greece, 249; for the unconverted, 235ff.; in Burma, 256; in China, 257; in Germany, 249ff.; power of, 258f.; usefulness of, 29, 31; varieties of, 32.
Tralle, H. E., 153, 161.
Treasurer, 180, 370, 376, 379, 382, 388, 390, 396f.
Treat, M. C., 94.
Trevor, J. R., 105.
Triennial Convention, 13ff., 115, 176, 237, 271, 273, 277, 296, 326, 339.
"Triennial Register," 52.
Trowbridge, Mrs. L. H., 96f.
Tucker, H. H., 243f.
Tustin, E. L., 179, 217, 318, 343f.
Twenty-five thousand dollar building fund, 196.

U

United Foreign Mission Society of New York, The, 12.
Unity, denominational, 48f.

V

Vacation schools, 154.
Vail, A. L., 164, 177.
Valley fund, the, 239.
Van Meter, W. C., 249.

Van Osdel, O. W., 230, 232.
Vass, S. N., 206, 246f.
Vassar, Uncle John, 96.
"Vehicle, The," 44.
Vice-president, 370.
Vincent, J. H., 137f.
Vonbrunn, Jacob, 254.

W

Wade, Mrs., 54, 257.
Wagons, colportage, 98ff.
Walker, Jeremiah, 225.
Walker, J. G., 344.
Wallace, A. R., 3.
Waller, J. L., 118.
Ward, D. P., 329.
Ward, William, 13, 62, 268.
Warren, E. R., 118.
Warren Association, 10.
Washburn, H. S., 68, 130, 331f.
Washington, George, 7f.
"Watchman, The," 10, 225.
"Watchman, The Christian," 44.
Wayland, Francis, 19, 274.
Wayland, H. L., 48.
Ways and means, committee of, 376, 378.
Weaver, Miss E. B., 157, 350.
Webb, G. T., 154, 232, 235.
Week-day: and vacation school courses, 147; religious education, 166ff.; schools, 154.
Weeks, Miss N. F., 144, 350.
Welch, B. T., 117.
Welch, J. E., 117f.
Welch, —, 292f.
Wesley, John, 19.
West Africa, donations of A. B. P. S. to, 254.
Western Baptist Publication and Sunday School Society, 295.
Weston, H. G., 40, 47, 68, 77, 211, 333.
Wheat, A. C., 307.
Whipple, A. B., 101.
White, C. L., 216f., 220.
White, G. L., 159, 241, 330f.
Wiberg, Andreas, 253.
Wilcox, J. F., 173f.
Wilkins, F. L., 232.
Williams, Roger, 9, 286.
Williams, W. R., 41.
Wilson, Franklin, 164.
Windisch, Harry, 347.
Winslow, Octavius, 67.
Winterton, William, 67.
Woman's American Baptist Foreign Mission Society, 165.
Women helpers of the Society, 349f.
Wood, George, 22ff., 285, 287.
Woodbury, G. F., 100.
"Worker, The," 46.
Workers, distribution of, 429.
World's Sunday School Association, 224.
World War, 218.
"World-Wide," 146, 165, 350.
Wyclif, 18.

Y

Year-Book, American Baptist, 51ff.
Young, S. G., 179, 216.
Young, T. S., 168, 170, 408.
Young Men's Bible Society of New York, 326.
"Young People," 191, 317.
"Young People at Work, The," 230f., 315.
Young people's department, 232f.
"Young People's Service, The," 233.
Young People's Union, Baptist, 165, 315.
Young people's work, 154, 218, 229f.
"Young Reaper, The," 46, 48, 68, 129f., 132f., 137, 229, 331.
"Youth's Department," 229.
"Youth's Magazine," 133.
"Youth's World," 233.

104-I—1M—March, 1924

COOKE MEMORIAL LIBRARY